

THE
ROWSING
OF THE
SLVGGARD.



Deliuered in seuen Sermons,
and published at the request of
diuers godly and well affected

By Mr. William Burton, Minister
of the word of God, at READING
in BARKES-SHIRE.

PROVERBES. 24. 30.

*I passed by the field of the Slothfull, and by
the vineyard of the man void of under-
standing.*

1. Q. 35.

L O N D O N S

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TO
THE R I G H T
WORSHIPFVLL,
Sir *Abraham Dawes*,
One of his M A I E S T I E S
chiefe Farmers of
His Customes :
And to the Vertuous
L A D Y his Wife.

WORTHY Sir,

Though the outward
Title of this booke
seeme to carry no
corespondence with
the Patron, being
altogether to rouse men from idle-
nesse, and your selfe so approoued
for your knowne industry : Yet if

The Epistle Dedicatore.

you please to enter into the purpose of the Authour, which was to awaken us (who are in that kind all Sluggards) from our dormynes in Gods seruice, to more Diuine and Heauenly contemplations ; I make no doubt , but that therein you will acknowledge that no man can bee too laborious : For that which is done slowly (the Proverbe saith) is seldome done willingly : and the greatest incouragement to labour , is the hope of a great and good reward , of which you neede not doubt , since that as hee who neglecteth , repenteth ; so hee that endeanoureth , attaineth : And for that I haue presumed to select your Worship to the Patronage of this worke , I had severall inducements to put upon me such boldnesse : First , your knownne vertues , which though they bee but sojourners on earth , yet shall one day

The Epistle Dedicatorie

make you a Citizen of Heauen ;
next, in regard my Father being
one well knownne to you and the
Vertuous Lady your wife , It
makes mee confident you will not
despise this poore seruice , presen-
ted by his sonne ; who as hee hath
alwayes beene an admirer of your
goodnesse , so is still a desirer of the
increase of your graces : And as
hee wisteth you all earths felici-
ties whilist you are amongst vs
here ; so hee prayeth for your eter-
nall happinesse when you are taken
from vs hereafter. Euer remai-
ning

Yours,

Ionab Man.

A ;

TO

To the vnderstanding Reader.

Courteous Reader.



OD in his great goodness, hath prouided remi-
dies for all disea-
ses, of what na-
ture soever, neither is there any
one so offensiue to the body, or
preiudiciall to the mind, as this
malady of *Idlenesse*: When the
body is distempered, hee hath
ordained the Phisician to mi-
nister Cordialls to recover it;
when the minde is distracted,
hee hath appointed the Prea-
chers of his Word and Gospel,
to apply comforts to refresh it,

The Epistle to the Reader.

the one for Temporall health,
the other for Spirituall saluati-
on : This sinne of *sloth* is a poy-
son apt to infect both : If then
thy mind be drowsie, here is a
Booke to keep thee from sleepe;
If thy soule bee in a dull lethar-
gie, here is *S. Peters Cocke* to
continue thee awake, and to put
thee in mind of the Trumpets
last sound ; vouchsafe I intreate
thee the perusall of this short
Tractate, and I make no questi-
on but if the reading thereof
may seeme pleasing, so the vse
and application may prooue
profitable : What shall I fur-
ther say ? *Awake then Sluggard* :
And so though thy master shall
come like a thiefe in the night,
hee shall not find thee sleeping,
but as broad awake at Mid-
night, as at Mid-day.

Thine, R. I.

The Texts.

Prover. 6. vers. 6, 7, 8, 9, 10, 11.

- 6 Goe to the Pismire or Emot,
O Sluggard, behold her wayes,
and bee wise:
- 7 For shee having no guide, go-
vernour, nor ruler,
- 8 Prepareth her meate in the
Summer, and gathereth her
foode in haruest.
- 9 How long wilt thou sleepe O
Sluggard? when wilt thou a-
rise out of thy sleepe?
- 10 Yet a little sleepe, a little slum-
ber, a little folding of the
hands to sleepe.
- 11 Therfore thy pouerty commeth
as one that traualleth by the
way, and thy necessarie like an
armed man.

THE



THE ROVVSING OF THE SLVGGARD.

The first Sermon.

IN the ffeue former verses, the holy Ghost hath condemned hastinesse, and vnauidi-
sed rashnesse, as the very bane of suretisship, and the undoing of many men. In these verses he proceedeth against idlenesse, and
B negligent

negligent slothfu[n]esse, or slothfull negligence, another extreme, contrary to the former, and no whit inferiour in danger vnto the former. And betweene both he requireth in all the chil-dren of God, an aduised dili-gence in all the wayes of their calling, to shew that the way of a Christian is to make an euen course betweene so many rockes and dangers, as hee is on both sides beset withall, and alwayes to sai[e] by the Carde and Com-passe of Gods word, the Spirit of God sitting as Pilot at the helme, to direct the course by the same; lest otherwise, either vpon the rockes of rashnesse and vaine-glory, or vpon the sands of slothfulnesse and negligence, hee suffer ship-wracke of body and soule before he need, or be-fore he would.

The

The matter of these verses is in generall, a dissuasion from idlenesse and negligence : Idlenesse for want of a calling, and negligence in a mans calling, are the principall things which the Spirit of God here dealeth against, perswading also to faithfull diligence, by the example of a sillie creature, the *Pismire*. But more particularly these pointes are in these verses to bee considered of : First, the Sluggards Schoole-master, and his lesson that hee must learne, in the 6, 7, 8. verses : Then the Sluggards examination in the 9. verse : Then his answere in the 10. verse : And lastly his iudgement in the 11. verse.

And this text may be called *The Ronsing of the Sluggard*, because it hath to deale with one that is fast asleepe, and there-

fore commeth to awaken him by all the meanes he can deuise, as it were by calling, pulling, and hallowing, and pinching, and terrifying, as if hee would not leave him till he had awakened him, if hee will be awakened: For first, he perswadeth him by the example of the *Pismire*, to shame him withall: Then he debateth the matter with him to know how long he will sleepe, to see if that will awake him: And then hee sheweth him his nature and propertie, to see if that will awaken him: And then seeing hee will not awake, hee sheweth him the danger of it, and so he leaueth him: And the same course will I take.

But for as much as euery man consisteth of two parts, *viz.* body, and soule, both which are in time to bee prouided for, and

Selawors

Solomons care was as well for the one, as for the other : Therefore wee will set downe two sorts of Sluggards to deale withall. The Sluggard temporall, and the Sluggard spirituall : For some are Sluggards for the body, and some are Sluggards for the soule. Of Sluggards temporall which neglect the things of this life, wee may also set downe two sorts; either such as liue without any calling, or such as liue negligently in their calling. Of Sluggards spirituall likewise, I summon two sorts to appeare before the *Pismire* : First, those that haue no care at all to vse the meanes of their soules health, but liue as though they had no soules to saue : Then those that vse the meanes of their saluation but coldly, and negligently, driving off all to

the last cast, thinke that it is not yet time to make their prouision. And first of the Sluggard temporall.

Goe to the Pismire, &c. The Sluggard is here set to schoole with a very simple Schoolemaister, and yet able to teach the Sluggard Wisedome, if he will take the paynes to behold her wayes, that is, to consider well of the order and manner of her liuing, and to apply the same vnto himselfe. Wherby we may learne first that idle-bodies and slow-bellies which liue without a calling, or negligently in their calling, are not so wise, and therfore neither so profitable, as the silly *Pismire* is. For shee is wise to helpe her selfe, by making ready her prouision in time : The Sluggard hath no Wisedome nor care to helpe himselfe

himselfe, nor to saue any thing that he hath. Now he that hath no care to helpe himselfe, for whom will he care? Hee that is vnprouitable to himselfe, to whom will hee bee profitable? Hee that will not till his owne ground, whos: ground will hee till? Hee that will not labour for himselfe, for whom will hee labour? For euery man naturally is gien to helpe himselfe, and to prouide for himselfe: Therefore it seemeth that Sluggards and idle-packes are vnnaturall, and monsters in nature. And therefore ought to haue no place in nature, that is, amongst men or beasts, because they are not so profitable as either man or beast, bee the one neuer so simple, and the other neuer so filthie. For the beast is still in his kind, euen to the very

2. Thess. 3.
10.1. Tim. 5.
6.

Pismire or Emmot, but the Sluggard is out of kind. And therefore the Apostle warneth the *Thessalonians*, that if any amongst them were able to worke and would not worke, they should not eat; to shew that idle persons are not worthy to liue; his reason is, because they be inordinate liuers, and worke not at all, but are busie-bodies, that is, they liue out of all order, intermeddling with other mens busynesse, but altogether neglecting their owne duties. Such are those wanton widowes and pratling gossips, of whom the Apostle speaketh in another place, which *live in pleasure*, that is, they loue not to take any paines for their liuing; now heare the Apostles judgement of them: *They that live in pleasure* (saith hee) *are dead while*

they liue: That is, they are unprofitable to men, and as good dead as alive, and better too: For while they liued many were the worse, no man the better for them: But when they bee dead, they hurt no body: Besides that, the wormes or somthing else, doe then feed their fill vpon their carkasse, which in their life time fed vpon all other, but fed none themselues.

The naturall man hath abhorred idlenes for want of a calling, although hee had no light but the light of nature: Therefore when *Iosephs* brethren came before *Pharaoh*, hee asked them of what trade they were; for it was a very unnaturall thing to bee without a trade, that is, without some ordinarie and lawfull kind of calling, either in the Church, or Common-wealth,

Gen. 47.3.

whereby a man may bee both profitable to others, and helpfull to himselfe.

As the naturall man condemned it, so doth the *Pismire* here in our text rise vp in judgement against the Sluggard whatsoeuer hee bee, but especially against him, that for want of a trade or some calling, is become a Sluggard, and leadeth an idle life: *For shee having no guide, gouernour nor ruler, doth gather her meat in Summer, &c.* What would shee doe, if shee had a guide and gouernour? &c. And what a shame is this to the slothfull person (if he bee not past shame) that hath both guides, and gouernours, and rulers, both to teach him and keepe him in order, besides the benefit of reason and vnderstanding; and yet for all these

meanes and helpes, which the *Pismire* wanteth, is carelesse of his owne good ? But hath the *Pismire* or *Ant* no guide, nor gouernour, will some say ? How is it then that shee doth alwayes keepe that wonderfull order, and take that marueilous trauaile for her living, without breaking or altering thereof ? To this we may answere, that her order is the order of nature, giuen and imprinted in nature by God at the beginning, her guide is God himselfe, and her gouernour is the Euer-watching, and Euer-lasting Providence of the Almighty, which extendeth it selfe to man and beast, to all things in Heauen, in Earth, in the Sea, in Hell, and in all places, and at all times, yea to the *Pismire*, the *Flie*, the haire of a mans head, the haire of euery

Matt. 10.
30.

mans head in the world, and finally taketh an account of euery haire vpon euery mans head. But as for other helpes, and other guides, and other gouernours, the *Pismire* hath none: Man hath so much as shee hath, and more too by many degrees: Therefore if man shall be found more carelesse; nay, if not ten thousand times more carefull and painfull then the vreasyonable creatures, he must iustly be condemned: For God doth condemne him, the naturall man doth condemne him, the bruit least doth condemne him, the poore *Pismire* doth condemne him, and the whole course of nature doth condemne him. Then grieuous, and iust must that mans condemnation bee, that is denounced and ratified by all. Therefore in time *goe to*

the *Pismire* O *Sluggard*, behold her wayes, and bee wise : For shee hauing no guide, &c.

There be some, companions to Atheists, which partly through ignorance, and partly through pride of heart (for commonly they goe together) that haue not stucke to find fault with the creating of the *Pismire*, the *Flie*, the *Worme*, and an infinite number of creatures moe, and as it were to quarrell with God for making of them, because (as they say) they cannot see to what purpose they serue, or what good they doe in the world. Now for an answer to these wittie fellowes, that will set God to schoo'e, we may tell them, that if these silly creatures (whereat they are so offend-ed) did no more good, nor were no more profitable in their kinde,

kinde, then idle-braines and sluggish persons be, and such as themselues bee, which doe nothing but find fault with God, and his workes in nature, like dogs which barke at the Moone; it were no great matter if the world were rid of them, sauing that God must be glorified in his iudgements vpon them, if they repent not, or in his mercy, if it please him to worke their conuersion.

But in the meane time, I demand of these cauyllers and quarrollers with God, what hurt doth the *Flie*, &c? It is said of *Apelles* the cunning Painter, that hee did by Art make the picture of a *Flie* sitting vpon a mans face, in such artificiall and lively manner, that diuers coming to looke vpon the picture of the man, tooke the said pain-

ted

ted *Flie* for a liuing *Flie* indeed, insomuch that one with his handkerchiefe strooke at it, and thought to haue driuen it away, but could not, which being perceiued, they did greatly wonder at the excellent cunning of the Painter. But what is *Apelles* to the Almighty ? Or who gaue him that cunning which hee had ? Did not God ? Now, shall a painted *Flie*, which is no *Flie*, serue to set foorth the cunning and skill of a man, and shall not men much more take occasion by seeing a liuing *Flie*, to praise the Lord, and to wonder at his most excellent and vnspeakable Wisedome and skill, and power, and glory, which into a thing of so small compasse and quantitie, hath put such varietie of ioynts and members in such order and comlineffe, with such fute

sute of diuers colours, such liue-
linesse, nimblenesse, and swift-
nesse, as a thousand worlds are
not able to match or make
the like vnto any part thereof?

If any man would know to
what vse *Frogs*, *Grashoppers*, *Cat-
terpillers*, and *Lice*, &c. serue,
let him aske *Pharaoh*, and his
Subiects of *Egypt*, and they will
tell him, that as there bee many
vses of them, so one especiall vse
is, to punish wicked men by
them, and when the Lord will,
they shall bee his hoste to sub-
due euē the pride of the prou-
dest, and to make the stoutest
to stoope.

But the *Pismire*, the *Pismire*,
wherefore is she good? Or what
profit commeth by her, will the
sluggish Atheist say, that had
neuer any leisure yet to peruse
the Prouerbes of *Solomon*? Oh
faith

saith the Sluggard, wee reade
that shee gathereth her meate in
Summer and Haruest, &c. But
what good doth shee else? Doth
shee nothing but gather meate
and deuoure it? Verily no.
That's enough for thee, O Slug-
gard, to deuoure, and helpe
none: For so thou doest indeed.
Or else there is no creature but
is profitable in some measure:
The Sea swalloweth vp whatso-
euer is cast into it, but yet it is
profitable both in nourishing of
Fishes, and carrying the Ships
for the good of man. The Fire
consumeth all that is cast into
it, but yet it maketh a recom-
pence with his heate: Which is
so necessary, that no man can be
without it. The Graue neuer Pro. 30.16
saith hee, (sayth *Solomon*) but
yet it is profitable in smother-
ing euill smells and sauours,

which else would annoy the liuing: Yea they doe receiue the dead to their lodging, when no bodie durst abide them within their doores, nor within their streetes, nor within their walks, nor within their fields, nor within their sight, nor within their smelling: Like the earth which receiued *Abels* blood, when it might not be suffered to haue a resting place in *Abels* bodie.

Gen.4.11

Now, if idlenesse and slothfulnesse were but halfe so profitable as the sea, which yet drowneth infinite numbers: Or as the Fire, which spareth neither House nor Citie: Or as the Graue, wherein is nothing but stinke and rottenessse, yea, if they were not a thousand times more hurtfull then any of these, they might be more borne withall,

all, then now they can bee, or ought to bee.

But yet the Sluggard is not answered ; hee must needs know wherefore the *Pismire* serueth, and what shée should doe in the World : And the *Pismire* on the other side , maruaileth what the idle Sluggard should doe in the world. It is no maruaile though the Sluggard cannot away with the *Pismire* of all other things : For many idle Schollers cannot away with the Schoole, nor their Schoole-master ; no more can the Sluggard well digest the sight of the *Pismire* , because hee is put to Schoole with her to learne wisedome. For he counteth it a kind of disgrace to his person , to be set to schoole at an *Ant-heape*, or at any body else : But so it pleased the Lord wee see to pull

1. Cor. 1.
27.

downe the pride of men , and by the vile and base things of this world (as S. Paul saith) to confound the mightie. What say many now adayes ? They scorne to learne their dutie at the Preachers hand , or to be catechised, they will not so much bee abased and disgraced , when the Lord knoweth they bee as blind as beetles in their dutie both to God and man. But if men be so proud , that they will not bee taught by the Preacher of the word, nor be subiect to the Ministerie of their Pastours , the Lord knoweth a way to humble them well enough : Hec can turne them out into the field amonst the *Ants* , and *Flies*, and *Grasshoppers* , that they may see what manner of schollers they are , when such tutors are set to teach them their lesson : As hec turned

turned *Nabuchadnezzar* out of his Pallace into the wildernesse, from men to beaſts, vntill amongſt the beaſts hee had learned to know himſelfe. And thus wee may ſee that the poore *Pifmire* can in no wife be wanting, if it be for nothing elſe, but to teach the Sluggard Wiſdome.

Behold her wayes, and bee wife: Heere wee are further taught, that wee ought to behold the creatures, with due conſideratiōn of their natures, and the wonderfull workeſ of God in them, and that wee ought ſo to behold them, as to be the better for beholding them, and not to be (as moſt are) idle gazerſ vpon them, or vaine and curiouſ diſputers of them to no purpoſe, but for oſtentation of learning or wit, &c. It is good to bee a naturall *Philofopher*, but it is bet-

Dan. 4.30.

ter to be a Christian *Philosopher* withall: That is, when by beholding and learning the natures of the creatures, wee are drawen nearer to the Creator, and taught to know our selues, and our dutie to God better then wee did. For this is true *Wisedome*, and true *Wisedome* is true *Philosophie*. Therefore the Sluggard being sent to the *Pismire* to behold her wayes, and so to get *Wisedome*, what else is hee taught, but to become a right *Philosopher*? So that a man may learne *Philosophie* in the fields, by an *Ant-heape*, if hee hath the Spirit of God; yea, as good as any *Aristotle* can teach him in the Schooles, and better too: For he goeth no further then the causes of things, and teacheth men to rest there, saying: *Felix qui*

potuit rerum cognoscere causas :
That is, happiness standeth
in the knowledge of naturall
things, and the naturall causes
of naturall things. But Christians
haue learned out of the
booke of God, to goe one step
beyond *Aristotle*, and all that
are but meere naturalls, and
that is, not onely to search out
the causes and qualities of the
creatures (wherein indeede *So-
lomon* did excell, for he disputed
of all things, from the *Hysope*
that springs out of the wall, to
the *Cedar in Libanus*) but then
further to make vse of the same,
and out of euery thing to learne
somthing, whereby they may
either correct their manners, or
bee more confirmed in the pro-
vidence of God, or be stirred vp
to the doing of their duty to
God and man, or to bee more

1. King.4.
33.

humbled in themselues, or to magnifie the name of God for his Wisedome, for his power, and for his goodnessse, &c. Such a *Philosopher* was *Dauid*:
Psal. 8.34. *when I behold the Heauens* (saith hee) *euен the workes of thy fingers*, *the Moone*, *and the Starres* *which thou hast ordained*, *what is man say I*, *that thou art mindfull* *of him*, *or the sonne of man* *that thou visitest him* ?

There is no creature of God in the world, but that man may learne some what out of the same, and profit by it, to the amendment of his life. The reason is, because all the creatures of God doe serue their Creator in that course and kind wherein they were first created, onely men are the sinners in this world, and haue forsaken their first estate, and are become vn-kind

kind against their Creatour. If wee speake of dutifulnesse to our superiours, wee may learne it of the *Oxe*, and the *Affe* : For, *The Oxe knoweth his owner* (saith *Esay*) *and the Affe his Masters crib*, but *Israel hath not knowne, my people hath not understood*. If wee speake of louingnesse and kindnesse betweene Man and Wife, euery man may learne it of the *Hind* and *Roe* : For *Solomon* willeth the Husband and the Wife to loue together *as the louing Hind and pleasant Roe*: To shew that there is not amongst all, so much loue and kindnesse, as they may learne of the beast. If any man will brag of his diligence and paines taking, the *Pismire* is more painfull then hee. Againe, *The Conies are not mighty, yet they build in Rockes*. *The Grasshoppers*

Esay. 1.3.

Pro. 5.19.

Pro. 6.6.

Pro. 30.

26, 27, 28.

Ierem. 8.7.

haue no King, yet goe forth all by bands : The Spider takes hold with her hands, and is in Kings Palle-
ces. Againe, the Prophet Iere-
mie saith, that the Storke, the
Turtle, the Crane, and the Swal-
low, are skilfull in their appointed
times : But man knoweth not the
Judgements of the Lord. The
dog is in his kinde more thank-
full then man is. The Sea keep-
eth his tides of ebbing and
flowing, iust at the day and
houre appointed, that a man
may be bold to build vpon his
comming, to shame those which
promise much, but performe
nothing, and to shew that vn-
constant men of their word may
be taught by the Sea. As they
goe beyond vs in glorifying
their Cieator, so doe they also
farre excell vs in many naturall
gists, or qualities of the body,
which

which make men forget themselves : The *Horse* in strength : The *Roe* in swiftnesse : The *Lion* in courage : The *Eagle* in sight : The *Dog* in winding. These and many moe besides these, doe excell man in the naturall faculties and qualities of the body. And therefore to conclude this point, what cause is there that wee should be so proud of our selves, or any thing that wee haue, or can doe, seeing as all the creatures in their kinde doe excell vs, glorifying their Creator better then wee doe, yea, and are appointed as Tutors and Schoole-masters to teach vs our duties.

Lastly, wee may learne from hence, not to contemne, and disdaine, but with great reuerence, and in the feare of God to vse all the creatures of God : Both for

that they serue so notably to set forth the glory of their Creator, and also for that they are appointed to teach men their duties. Of Lectures, some reade of one thing, and some of another, and are reuerenced for their labour: Some are maintained in Cities and Vniuersities: Some by the Citie, some by the Vniuersity, some by Noble-men, and some by the Prince, and therefore are called their Lectures, and are greatly reuerenced and regarded. The *Pismire* here is the Sluggards reader, but maintained at the Lords cost and charges: Therefore shew may not be despised, but the worke of the Lord in her is to bee had in great reuerence. For *the works of the Lord are great* (saith the Psalmist) *and ought to be sought out of all them that love them.*

Yea, *His worke is beautifull and glorious*, and therefore greatly to be regarded. It is counted no small matter to be the *Philosopphie Lecturer*, or the *Greeke Lecturer*, or the *Phisicke Lecturer*, or a reader in the Law: But to reade a Lecture of Wisedome, as the *Ant* doth, is more, because Wisedome is aboue them all: That was the cause why the *Queene of the South* counted the scruants of *Solomon* blessed, because they were in place continually to heare the Wisedome of *Solomon*. Now, when the preaching of the word cannot bee heard, which is the Lecture of all Lectures, and teacheth onely true Wisedome: Then the creatures are brought forth, both to humble men, and to condemne them. And surely these are better Lay-mens Bookes.

1. King. 10
8.

Bookes, then the Popish Images, which *Papists* caused to be set vp in Churches; for they were lying vanities, and taught nothing but folly and vanitie: But the creatures of God are not so, and they teach men the trueth indeed, and out of euery creature the spirituall man may learne some Heauenly lesson: Therefore wherefoever hee becommeth, he is at schoole, both at home, and abroad, at the Temple he learneth Wisdome, and in the field, and euery where hee is learning of something. Now therefore to the Sluggard againe. Thou seest thy Tutor, it is the *Pismire*, her Schoole thou knowest is in the Fields, and Woods, all that goe to Schoole with her, must sit vpon the low fourme, euen the very ground, and lower they cannot be

be set, and so low mult euery one sit that will goe to the *Pismires* Lecture, for shee readeth the right *Philosophie* Lecture, which will teach the hearers thereof to be wise, and no man but the lowly man can be a wise man. Therefore O thou Sluggard, whosocuer thou bee, get thee to schoole, know thy place, reverence thy Reader, Learne her wayes, and thou shalt bee wise. And so much for the sluggards Schoole, his Schoole-master, and his Lesson that hee must learne.

But who are they that must goe to the *Pismire*? No man would willingly bee counted a Sluggard, no man with his good will would goe to schoole with such a Master, nor sit so low, if hee might choose: But if euery one bee throughly well examined

ned vpon these two Articles , about which the Holy Ghost here maketh inquisition, (that is, 1. Whether any bee idle for want of a lawfull calling : The next is , whether any bee negligent in his calling) it is to bee feared , that the *Pismire* shall want no schollers. But who are they that are sent to the *Emmet*? Surely God sendeth all, dispensing with none that are guiltie in the former Articles , and requireth of all the like diligence that is in the *Emmet*. Now , in that the Lord taketh such paines to dissuade from sluggishnesse , wee may learne that our nature is prone to this sloth: For wee would faine driue off all our matters if wee could tell how , that wee might liue at ease , without care , to doe what we list , and sleepe as long as

as wee list, and this is the happinesse of this life. And some would faine be in Heauen, because they are loath to endure any paine, or trouble, or labour, especially for the trueth vpon earth, and this is but the Sluggards wish.

Wee doe iustly reprehend the Papists for that Monkish life that is amongst them, to liue like Ermits, Monkes, Friers, Nunnes, Chauntrie Priests, Masse Priests, and Soule Priests, and Hedge Priests, and a company of Cloyster-creepers besides, which was most abominable before God and man: For first, they cast off all calling, and were no way profitable, either in the Church or Common-wealth: Then secondly, all helped them, but they helped none: God shall not neede an army

armie of Doctors or Councells to confute them, this poore silly creature the *Pismire* doth shamefully reprooue them, and most strongly confute them. Now, as this is common amonst those Catterpillers, so wee must take heede that this be not in all of vs, for wee are all too Monkishly addicted. Now doe men of Trades devise with themselues how to leaue their paines, and to sit downe, or goe vp and downe, being so rooted in idlenesse and sloth, that they know not which way to put their hand, to any honest labour; these are also sent to the *Pismire* to learne Wisedome.

Next vnto them, must Church-men haue a place on the low fourme, which fish till they haue caught that fish that they

Men of
Trade.

they looked for, and then hang vp the net. And no maruaile, for their net (they say) hit vpon a company of odde Steeples which lay in the bottome of the Riuer, which they neuer looked for, nor thought of, and with haling of them vp, their nets were so piteously rent and torne and spoiled, that they could neuer fish with them since to any purpose. These also are sent to the *Pismire* amongst the idle Sluggards, *to behold her wayes, and to learne to bee wise.*

Nonresi-
dents.

The vnlearned Minister likewise, which hath made the Ministerie his last refuge, because he would liue at ease, hee must goe to the *Pismire* too: For if it should be demanded of him, as *Pharaoh* demanded of *Iosephs* brethren, *what trade or calling haue they?* What must their an-

Ignorant
Ministers.

swere be? Forsooth, I was sometime a Taylor, or a Cobler, or a Weaver, or a Glouer, or an Ostler, or a Hunts-man, or a Seruинг-man, or a Player, but now I am a Minister, or a Curate, or for fault of a better, the Booke-reader of our Parish, for Preacher hee is none, that is too painfull: Therefore *goe to the Pismire O Sluggard, behold her mayes and bee wise.* That is, giue ouer the Ministerie for which thou art so vnfitt, and betake thee to thy old occupation againe, and learne of thy tutor the *Pismire*, to take more paines therein.

Negligent
Ministers.

Next, the negligent Minister must goe along to the *Pismires* Lecture. Such as at their first entring into the Ministry had good giftes, but afterwardes liue like idle-bellies, and betray

tray the soules of Gods people into the hands of the deuill. Against such the Prophet *Esay* speaketh, when hee saith, *Their watchmen are all blind: They haue no knowledge: They are all dumbe dogs: They cannot barke: They lie and sleepe, and delight in sleeping.* And the Prophet *Ieremie* saith, *Cursed is bee that doeth the worke of the Lord negligently.* Therefore if these Sluggards will auoyd the curse of God, they must of necessitie goe to the *Pismire*, and learne of her to be more painfull and diligent in the worke of the Lord; there is no remedy.

The Magistrate also as well as the Minister, must goe to the *Pismire*, if hee bee slothfull and negligent in his Office. For they are called Pastours, and Shepherds in the Scrip-

*Esay 56.
10, 11.*

*Ieremi. 4. 3.
10.*

*Magi-
strates.*

Psalm. 78.
70, 71, 72.

2. King. 5.
11.

1 Sam. 2.
23, 24.

ture. And therefore it is said of *David*, That hee fed the people of the Lord according to the simplicitie of his heart, and guided them by the discretion of his hands. The reason was, because the Lord did choose him, and take him from the sheepe-folds, for to feede his people in *Jacob*, and his inheritance in *Israel*: By which Magistrates may see what they should doe. But if they be hot in their owne matters, like *Naaman*, who chafed because the Prophet would not come to him, when hee sent for him; and cold in Gods matters, like *Ely*, who let his children doe what they list: Then are they guilty of no small negligence, and hee is here reprooved by this silly, yet diligent creature. Therefore O Sluggish Magistrate wheresoever

or whosoeuer, goe to the *Pis-*
mire.

There bee many Gentlemen ^{Gentle-}
also that must bee schollers ^{men.} to
this Schoole-master: For it is a
common thing amongst them
to say, I can liue of my lands;
as though his lands were onely
to helpe him to liue, making
no matter how hee liue, or as
though any man were borne to
himselfe, and not to the socie-
tie and comfort of others. And
what though they bee able to
liue of their lands? Yet God
abhorreth this idlenesse, and
spending that they haue gotten,
idlely, at play and pastime. For
when it shall be said vnto them,
Give account of thy stewardship: Luke 16.
How hast thou spent that
which I lent thee? What will
they answere? I haue spent it in
play, shall they say. And will

this goe for payment; God placed *Adam* in the Garden of E-
den, not to liue idly, but to
dresse it, and till it, &c. *Adam*
was as well to liue as any
Gentleman (for then all was
his) and yet hee was not per-
mitted to liue idly. Let no
Gentleman say, hee hath no cal-
ling: For all haue a calling. If
hee hath no calling, hee may
busie himselfe in teaching his
Seruants and Children to know
God, as *Joshua* did: Or in visi-
ting and relieuing the poore
and distressed, in being an eye to
the blind, a Father to the Fa-
therlesse, &c. As *Job* was.

Iosha. 24.
15.

And this is also for them
that spend their dayes and reue-
newes in voluptuousnesse and
carnall delights, as at cards and
dice, hunting and hawking and
bowling, and dauncing, and
shambeling.

chambering, and wantonnesse, &c. Smoaking it out in excessive pride of apparell, and spending of other mens labours: Surely they must needes to schoole. Therefore goe thou noble Sluggard, or thou gentle Sluggard, *Goe to the Pismire, behold her wayes, and bee wise.*

A number of Citizens likewise must bee sent after the rest of their fellowes, for that they haue taken paines heretofore, but now sit downe, and studie how to live idly with their families: Some by vsury, and some by brokeradge, the one is the deuill himselfe, the other the deuils huntſ-man: Some by promoting, and some by extortion, and all because of a more easie life, that it may bee said of them, as it is said of *Issachar*, who seeing that case was good,

Gen.49.
14.

and the Land pleasant, hee became as a strong *Asse*, couching downe betweene diuers burdens: That is, hee gaue himselfe to ease, and let all alone. So these men perceiving that ease is good, and the gaine of vsury and iniquity to be pleasant, they are become very beasts, and are content to lie downe vnder diuers burdens: That is, to let all their duties bee vnperformed, which they owe to God and the Common-wealth. Now, for that idlenesse and lazines which hath drawen them to liue a Monkish life, this *Pismire* shall stand vp to giue judgement against them, if they doe not the soone goe to her Lecture, and learne to bee wiser.

Besides all these, the *Pismire* hath a great number of schollers moe, which if they should come

come altogether, the schoole would not hold them, and they are scattered abroad in euery Countrie, some in euery shire, some in every Towne, and in euery Village, in euery Faire and Market some, and in euery Ale-house some, and vpon euery High-way some: And therefore the *Pismire* hath set vp her Schoole in euery field, and in euery wood, in euery pasture, in euery lane, and in euery high-way almost through the world, that they might not miscarry for want of teaching. And these bee idle Players, and Fidlers, and Rimers, and Iesters, and Couseners, and Alehouse-hun-
ters, and whore-hunters, and Tiplers, and Tof-pots, and Beare-wardes, and walking-
mates, with a number of counterfeite Souldiers, and Pedlers,
and

and Tale-bearers, with a company of pratling Gossips, and a crue of Good-fellowes, besides legions of idle Seruing-men and Retayners, that bee crept into Bishops houses, Noblemen's houses, Knights houses, and Gentlemen's houses, which for any great busines that many of them haue to doe, might very well intend it to goe to the Sluggards schoole. Now to euery one of these is this spoken : *Goe to the Pismire O Sluggard, &c.* That is, vp and away to Schoole. Meethinkes I heare them all called at Schoole by their names, and some body answering for them to excuse their absence : Some (saith he) I saw on the stage at mid-night, teaching youth and seruants, and all that came, how to play the Coufener, the Lecher, the

Bawde, the Thiefe, the Traitor, and how to scorne and deride the Preacher, and Religion, and how to practise all kind of impietie and wickednesse, and all to maintaine a poore liuing. Some are at the Ale-houses, set at Tables, that they cannot come yet: And besides that, they are so filled with drinke, and so emptied of wit and reason, that if they should bee brought to Schoole (for come alone they cannot) yet they should not bee able to learne any thing, for they would fall fast asleepe at the *Ant-heape* before the *Pismire*, as they doe at Church before the Preacher. Then others were called: But answere was made againe, that some are gone to the Faire, and some to Market to cut purses, and some are keeping the Hie-way

way to take mens Purses from them, that they might not bee robbed before they come home: Some are at the Tauerne, drinking with their friends: Some are slept aside to diuide the spoyle, and therefore they cannot come.

Then another was called, and one answered for him and said, *agrotat*, hee is sicke of the drop-sie, or laid of the new disease, called the French disease, and so is she too, his beloued companion. Then others were called, and answere was made, that they would come, but they cannot: for some of them be in prison, and some bee at the Barre to answere for themselues, and some be fast in the stockes, some bee vpon the pillory, some bee dancing about the market before the whip, and therefore cannot

not come yet : and some are executed at the gallowes, and therfore neuer looke for their coming. So they were discharged, and others came in their stead.

Now these wee see haue their excuses when they are sent to Schoole : like the worldlings in the Gospel, who (being called to the feast of the Gospel) could not come, because of their Farmes, or their Oxen, or their Plough, or their Wiues, or somewhat else, and therefore were shut out when they would haue come. And yet though they could not, that is, would not come to the Feast, the Feast was furnished with other guests: So though this crue of good-fellowes cannot, that is, will not goe to the *Pismire*, yet her Schoole is furnished with other Schollers.

Eccl.9.10 Schollers. And the summe of
all her reading is this, *All that
thy hand shall finde to doe, doe it
with all thy power: For there is nei-
ther worke, nor inuention, nor
knowledge, nor wisedome
in the graue, whither
thou goest.*

(* * *)

John John



The

John



The second Sermon.

AS this diligence
and painfulnes
in the *Pis'mire*
doeth reprooue
thoſe that liue
idlely for want of a calling, and
negligently in their calling: So
doth it also ſpecially and gene-
rally condenme all of vs for the
contempt of the Word, and the
neglect of the glorious meanes
of our ſaluation, which the
Lord offereth moſt kindly, and
gratiouſly vnto vs. Now is the
market of our ſpirituall foode,

E wherein

Contempt
of the
Word, re-
prooued by
the Pi-
ſmire.

Ephes. 5.
16.

wherin euery one may and ought to prouide against the time of penurie. And that wee should not thinke it a matter of libertie, God hath commanded vs to redeeme the time, that is, to ransome the time that wee haue lost, with some losse of pleasure and profit, and ease, that wee might not alwayes bee behind hand, like bankrupts in Religion.

But wee sell away the time, and trueth and all, in stead of redeeming it. And is not this worse prophanenesse then that of *Esau* ? For hee sold his birth-right for hunger: Wee sell away ours for a winke of sleepe, or a game at Bowles, or Cards, or Tables, or any thing else. Nay, wee are more base-minded then *Judas* : For hee would not sell Christ vnder thirty Pence,

wee

wee are content to let him goe for thirty Halfe-pence , or three Halfe-pence , or a Penie-worth of pleasure , or profit.

Wee are commanded to Preach in season , and out of season , and yet some thinke they are not bound to heare so often , but thinke that wee ought to wait and attend their leasure : Whereas indeede if wee come at any time , they should leaue all , and come and heare in season , and out of season , as they account it . The *Israelites* were commended for gathering *Manna* in the morning , because if they tarried till the Sunne was vp , it did melt . If the Sunne bee vp once , I meane if hot persecution come , that wee cannot , nor dare not goe to heare the Word , and will not heare it now while wee may , in the coole

Exod.16.
21,22.

John 9.4.

of the day : Shall not the *Pismire* stand vp in iudgement against vs, and condemne vs ? Our Sauiour Christ said, *I must worke the workes of him that sent mee, while it is day : The night commeth when no man can worke.* Then it were best for vs to heare the Word of God while it is day : For wee haue more need then he had, that is, while wee haue peace, for the night commeth, it is to be feared, when no man can heare : And as the Night succeedeth the day, so persecution commonly succeedeth Peace, to scour off the rust that men gather in the time of Peace.

Some vse this as a reason to hinder reformation, and going forward in Religion : For say they, the time may come when wee shall bee called to account for

for putting downe Images, for defacing idolatry and superstition, and for going to Sermons, &c. The feare of these men that doe thus reason, is like the hope of *Esau*, if it bee not the very same: For *Esau* said, *The dayes of mourning for my Father* Gen.27. *Isaac will come shortly, and then I will kill my Brother Jacob.* So say they, the dayes of mourning for Queene *Elizabeth* will come one day, and then wee may bee called to an account for all the idolatrie that wee haue defaced, and for all the profession that wee haue made of the Gospel. But as *Jacob* needed not feare *Esau*, so long as his Father *Isaac* liued: So (thanks be to God)we neede not feare the threatnings of such ill affected men, so long as our Mother *Elizabeth* reig nth. The Lord prolog her

dayes as the dayes of Heauen, (if it bee his blessed will) to the vtter rooting out of all idolatrie, and impietie , and to the further aduancement of his Gospel. And happie are wee, that haue such golden opportunitie. As *Solomon* therefore builded the Temple in his rest, so God giue vs grace to build his Church in our peace.

Our Sauiour the Lord Iesus, did not teach vs to reason so. Yet if hee had beeene of worldlings minds, he would haue said, *The night commeth when no man can worke* : yea, the night commeth when I shall answere that which I haue done , therefore it is best to let all alone and saue one. But he frameth his argument cleane contrary : *I must doe the workes of him that sent me*, while it is day : for the night commeth

meth when no man can worke. And if these dayes should alter, what then? Yet then shall wee haue comfort in the obedience of our Faith. And *a good Conscience* (saith *Salomon*) *in the dayes of affliction, is a continuall feast.* Therefore in these matters, let vs be resolute with *Hester*, who knowing the goodnesse of her cause, said,

If I perish, I perish: So say we, If I loose, I loose, If I answere I answer, I must looke to loose more then this, and to answere for more then this, but I shall loose nothing by it in the end. Therefore now while we may, let vs bee gathering store of knowledge, and comfort, or else the *Pismire* shall condemne vs: *For shee having no guide, gouernour, nor ruler, gathereth her food in the Summer,* &c. We haue both guides, &c. God make vs wise to take the

Pro. 15.15

Ester 4.16

benefit of them while wee haue them.

Gen. 41.
47, 48, 54.
Psal. 115.
16, 17.

Joseph being warned before-hand of a dearth that should come vpon the land of Egypt, made prouision before the dearth came: so would wee doe also to saue our bodies: But the soule which is the most precious thing, yea, the Lady and Mistris of the body, as though shewere dead, and liued not in vs, is not regarded, no man makes any prouision for her: although the Prophet *Amos* hath told vs that we must looke for a famine, and that of the word of the Lord, insomuch that men shall go from sea to sea, that is, from one part of the world to another, and shall not find it. *Joseph* prouiding in time of plentie, had to serue his turne, and to comfort many moe within a time of scarcitie.

Amos 8.
11.

scarcitie, and what did *Joseph* loose by that? So if we prouide food for our soules now in time of plentie, wee shall haue comfort in store both for our selues and many other when scarcitie come, or when persecution come, or when temptations come, or when old age come, or when sicknesse come, or when death come, or when all come: And what shall wee loose by that? *David* said, *The word of God was his comfort in his affliction, or else he had perished*: So let vs say (for wee may bee sure of it) if the Word of God bee not our comfort, when affliction come, or when sicknesse, or death, or persecution come, wee shall despaire, and goe to hell. And how shall it bee our comfort then, if wee prouide not store of it? *Wh*ile wee may?

Psal. 119.
50, 92.

Therefore let vs prouide, and gather, and lay vp now, as much as wee can, and all will bee little enough, if not too little: For as there is a time of gathering, so there will bee a time of spending, and wee cannot gather so much, doe what wee can, as wee shall spend.

What is to
be gathe-
red.

But seeing as wee are now come to deale with the spirituall Sluggard, who hath as much need to be Rousfed as any other, that hee may bee awakened indeede, wee will take this course: First, I will shew what must be gathered for the Soule, secondly, when it is to bee gathered.

But what is that we must gather in Summer, which cannot be had in Winter? The *Pismire* telleth vs, it is meat or food, that is, matter of nourishment for the

the soule to feede vpon, and to preserue the life of God in the soule, and that is another point to be obserued in the *Emots Lecture* to the Sluggard.

Many gather, but it is not meat : many make prouision, but not of food for the soule : which vanity the Prophet *Esay* found out and condemned in his time: *wherfore doe yee lay out siluer, and not for bread? and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delight in fatnesse. Incline your eares, and come vnto mee: heare, and your soule shall live.* To shew that a man may labour and bee neuer the more satisfied, he may eate and his soule bee neuer the fatter, but lie pining and languishing for all that, in the shadow of death.

*Esay 55.
2,3.*

Titus 3.8.

Saint Paul sheweth *Titus* in what things the Minister must chiefly labour, and the people must be most carefull to follow, and that is faith in God, and good works amongst men. His reason is, because these things are profitable. But foolish questions, and Genealogies, and contentions, and brawlings about the law, hee would haue stayed. His reason is, because they are vnprofitable and vaine: Like windie stuffe which filleth, but feedeth not. The same did hee also practise himselfe, and it was his comfort that hee had beene not onely diligent in teaching the People of *Asia* the counsels of God, and faithfull in teaching all the counsell of God, but also wise and discreet in teaching that which was most profitable for them.

Act. 20. 10.

To

To shew that our doctrine shall bee iudged of, not so much by the quantitie, as by the qualitie thereof. And it shall bee examined not how much, or how learnedly, or how plausibly, but how profitably thou hast taught : For many haue the name and commendation of ver-ry proper men, and good schol-lers, but yet very vnprofitable : like the Minister of the Church of *Sardis*, who had a name of be-
ing aliue, but indeede was dead.

Apoc. 3.1.

Some spend all their studie onely in searching out Genealo-gies and Petegrees, and in tying of hard knots, and vntying them againe : and in respect of them-selues and their learning, con-demne all other as ignorant and vnlearned : As though that those things were the best meat, and

and the onely nourithing food
that could be had for money.

Some againe wheresoever
they come, will talke of no-
thing, in respect, but of Church
discipline, and the calling of
Ministers and Bishops, and
there rest.

Some sit gaping for a Phrase,
and gazing onely vpon painted
eloquence of words.

Some vrge nothing but the
obseruation of Ceremonies and
circumstances in the Church,
looking that there bee a cleane
Church, all the Bells, a conueni-
ent Pulpit, and a faire Surplesse:
But as for Preaching and Cate-
chising, that is no part of their
charge: As if a man should
keepe a Cooke onely to weare a
white apron, and haue no meat
to dresse: or bid many guests to
a house well swept, and to a ta-
ble

ble fairely spread, but when they come, there is no meat to eate.

Some leaue the pure and wholesome word of God, and stand raking in Doctors and Fathers, and dawbing their dishes with Poetry and Philosophie, like cattell that forsake the greene pasture to browse vpon boughes and leaues.

Some dwell amongst the Starres, and feede onely vpon vaine speculations and dreames: like the bird which liueth onely by the ayre.

Some delight in inuenting of hard and crabbed Questions, Allegories, and Riddles, contemning the plaine and simple, yet most wholesome doctrine of the Gospel: like dogs which forsake the softer meat, to lie gnawing vpon a bone, that men may say of the one, this man hath

hath a good wit : as they say of the other, this dogge hath good teeth.

Some must know what God did before hee made the world, where hell is , where the body of *Moses* was buried , whither *Elijah* was carried , whether they shall meeete with their old friends and acquaintance in Heauen , and there remember their old and odde merriments done vpon earth or no; with many such like strange poyntes, that would trouble *Baalams Asse* to answere , if hee were alive againe ; and if they knew these things once , they were safe , and had dined well. The former of these are like children , which haue learned all within booke, and are past grace, and now they must take foorth a new Lesson without Booke,

more

more then euer God taught them. The latter sort (which would know what they shall doe in Heauen, before they haue learned the way thither) are like the wise men that stood striuing for the going of their sheepe ouer the bridge, whose should goe ouer first, before they had any, or knew where to get any. And the gathering of these men is not vnlike the tithing of the *Scribes* and *Pharisees*, who very strictly tithed their *Minte*, and *Aniseede*; and *Cummin*, and *Rue*, &c. But let the greatest matters alone, and pased ouer the weightie points of the Law, as *Mercie*, *Trueth*, and *Judgement*: So these men sweate about circumstances, but let matters of substance alone. But as Christ said of their tithing, these things should bee

Mat. 23.

23.

done, but the other must not bee left vndone : So wee say of their preposterous seeking and gathering of things lesse needfull, those things may be done, but the other must be first done: For whatsoeuer is wanting , yet the Soule must not want her meate, and foode. There bee many that bee masters in Israel, and will take vpon them to know much, as the *Laodiceans* tooke themselues to bee rich, and to haue neede of nothing, when in trueth they were poore, and blind , and naked : And in many grounds of Christian Religion, are as grosse as *Nicodemus*, who thought that a man could not bee borne againe, except hee went into his mothers wombe againe. And deale with them in any of the Principles, as of Regeneration, or Mortification,

tion, or Sanctification, or Iustification, or Faith, and Repentance, or about the vse of the Law, or the meaning of any Commandement, or Article of Faith, and many things more, most necessary to bee knowne and practised; and they are to seeke, yea so strange they are vnto them, that sometime they are driuen to answere, as the Disciples at *Ephesus* answered *Paul*, when he asked them if they had receiued the Holy Ghost: they sayd, *wee haue not so much as heard whether there bee an Holy Ghost.*

Act. 19. 2.

But some haue heard something, and doe know more then others, and be as it were awakened, and a little enlightened: Like *Agrippa* that was almost a Christian: and now they thinke themselues safe enough, like

Judg. 17.
13.

Micah, who thought that hee could not do amis when he had a *Leuite* in his house. And then they cast off all care of vsing holy meanes for the increasing of their Faith, or Knowledge, or Zeale, or Repentance: But giue their mindes to toyes and vanities, and to idlenesse, and pleasures. But these men doe fearefully deceiue themselues : For the house well built, will fall to the ground, except it bee continually repayred: And the field well tilled and sowne (if it bee not still weeded, and manured) will prooue barren : Sowill the foule proue ruinous and barren in the Graces of Gods Spirit, if it bee not continually fed with the sollide and holesome meate of Christian Doctrine: And the talent not vsed to encrease, shall bee taken quite away. Therefore

fore as Christ said, when he had
reuiued *Jairus* his Daughter
which was dead, giue her meat : Mat.25.
28.
Hee said not, giue her musicke,
but giue her meate, least shée
die againe. So, when the Lord
hath put his life into thy Soule,
which was dead before, and hath
in some measure quickned thee
in Faith, in Repentance, in
Loue, in Zeale, in Patience,
&c. Giue thy Soule meat, not
Musicke; sound Foode, not
fond fancies. And as *Paul*
said to *Timothie*. Stirre vp the
gifts of the Holy Ghost in thee,
least in the end thou loose thy
store, with stocke and all, till
thy Soule proue bankrupt in
all the Graces of the Holy
Ghost. And withall let vs know
that there is in euery one of vs a
maine stremme of naturall cor-
ruption: Against which if wee

*2. Tim. 1.
6.*

doe not striue continually, but stand at a stay, it will carry vs away, and all our merchandise: As a Boate standing loose vpon the Riuers, is carried backward, if it bee not rowed forward.

Seruants.

Some are of mind, that if they gather to increase their owne store, they haue done well: but for their families they take no care, whether they sinke or swim, whether they know God or bee ignorant of his wayes, pray or pray not, or whether their soules be clothed or goe naked, goe to hell or to heauen, it is no matter, they neuer remember their wants: Like *Pharaohs* Butler, who thought himselfe safewhen he was out of prison, but neuer regarded the affliction of *Joseph* his fellow prisoner. If a man should demand the foode of knowledge and vnderstanding

at their hands for their seruants and children , or other their friends : they will answere as *Nabal* did , when *Dauids* seruants requested something of him for *Dauid* and his company, when they were wearied with trauelling , *Who is Dauid ? and who is the sonne of Ishai ?* there be many seruants now adayes that breake away from their masters. *Shall I then take my bread , and my water , and my flesh that I haue kille^d for my shearers , and giue it unto men whom I know not whence they bee ?* So say many masters , and house-holders , who is my seruant , and what is my family ? there are many now adayes leaue their worke , and fall too much to the Scriptures. Shall I then take my knowledge , and my learning , and my notes , and giue to them ? shall I hinder my

1. Sam. 25
10, 11.

worke to feede their humour, whom I know not whence they are? or what reason is there for it? It shoulde seeme that if *Nabal* had knowne *David*, he would haue giuen him some part with him. So if thou knewest who are thy seruants, and children, or thy neighbour, or friend, or Christian acquaintance, it may bee thou wouldest giue them part with thee of thy gifts, and suffer them to worke by thy patterne, and to light their candles at thine.

But doest thou not know who they be? Are they not thy brethren aswell as thy seruants? Are they not fellow members of Christ's body with thee, aswell as they are thy seruants? Haue not they and thou all one Father, all one Master, and all one Sauiour in heauen? Hath not

the Lord Iesus shedde as many drops of his precious heart blood for them as for thee? And doest thou not know what they are, that thou shouldest haue a care to prouide meat for their soules? If thou keepest a beast, thou wilt giue him that which is necessary for this life: And are those of thy family no better then beasts, that thou shouldest prouide no more for them then thou doest for thy beast? When the Disciples wished (without all mercy) to haue fire come from heauen vpon the *Samartanes*; the Lord Iesus told them that they knew not of what Spirit they were: So when men (without all mercy and compassion) suffer their families to runne into the fire of hell: saying, If they perish, they perish, what is that to me, so I haue my

Luke 9.54

worke done : We may say, they know not of what spirit they are.

If the Disciples were iustly reprooued, then these are most iustly condemned : for they had yet some cloake for their desire of so feuere a reuenge, because the *Samaritanes* refused most vnkindly and contemptuously to let their Lord and Master, the Lord Iesus our Sauiour, into their City: But for the carelesse cruelty, and cruell carelesnesse of these men, there is no pretence : for their seruants doe not shut them out of their doores, as the *Samaritanes* shut Christ out of the City ; but they receiue them, and labour for them. And if they did offer thee such vnkindnesse (which God forbid) yet is it not lawfull for thee so to be reuenged, by suffring them

to perish in their sinnes, but to pray for them rather. The Spirit of God doeth not vse to speake on that manner: for that is a spirit of Loue, and *Loue* (saith the Apostle) *seeketh not her owne things*: that is, it is not all for it selfe: But as it is carefull to edifie it selfe in the most holy faith, by vsing such meanes as are appointed by God to that purpose; So hath it also compassion of others, as Saint *Iude* faith, labouring in all holy wisedome to pull others out of the fire.

But these are all for themselves, therefore they haue not true *Loue*: They haue not true *Loue*, therefore not true *Faith*: for *Faith* worketh by *Loue*, as Saint *Paul* teacheth the *Galatians*. If they haue neither *Faith* nor *Loue*, then haue they

1.Cor.13.
5.

Jud.12.23

not the Spirit of God in them: If they haue not the Spirit of God in them, then are they not the children of God , but hypocrites,deceiuing themselues, and so consequently they neither prouide for their owne soules, nor for the soules of others : but as they suffer their families soules to perish for want of the meate and foode which they should haue : So doe they suffer their owne soules likewise to perish, for want of that which they suppose they haue , but haue it not indeed.

That wee may bee throughly moued with that which hath beene said , and touched with compassion towards our owne soules , and the soules of others that depend vpon vs; it shall not be amisse to hearken a little vnto the piticous moane and cry

of the godly, in behalfe of their soules. *David* saith, his soule panted after God, as the *Hart* brayeth for the riuers of water: to shew that our soules are as it were in a continuall chace, and therefore must haue prouided for them the liuing waters of Gods word, or else they will perish. In another place hee saith, That his soule thirsted after God in a dry and barren land where no water was.

Psal. 42. 1.

This moane did *David* make to God for his Soule, and yet he had more abundance of Gods graces then others haue: To shew, that if wee had as good prouision for the keeping, and strengthning, and defending, and comforting of our poore Soules, as *David* had, yet all is too little: For still they lie thirsting and panting for more Grace.

Grace, for more Faith, for more Zeale, for more Repentance, for more Loue, for more Knowledge, and for more Vnderstanding, &c. For the temptations and assaults of the Soule are so many, so continuall, so strong, so mighty, and so hot, that it is not a little prouision of Knowledge, or vnderstanding, or Faith, or Patience, that will serue the turne to make resistance: For the deuill shoogeth his darts thicke, and burning: For they bee firery dargets. But as Souldiers in a Castle besieged, must haue daily a new supplie of Powder and Shot, of Men, and Munition, of Money and Victuall, or else they will yeelde vp the Castle: So must our Soules haue a daily supplie of the Graces of Gods Spirit, from the Word of God, or

or else they will faint, and yeeld vp their hold : For the soule fighteth as well as the body. And therefore *Deborah* said, her soule had marched valiantly : To shew that there is a marching, and a fighting of the soule as well as of the body : And therefore there must bee good prouision made for that as well as for the body, or else it will not march valiantly, but fight faintly, and yeeld most cowardly, and perish most miserably. Which daily, and wofullly appeareth, by that fearfull staggering and yeelding of so many, when any scoffing Papist doth but as it were breathe vp on them. And what else doth this shew but a great emptinesse in the Knowledge ? There is no preseruatiue of the Word against the infection.

Judg. 5.11

Besides that, in regard of thy brethren, thou shouldest labour to store thy selfe with the comforts and Counsells of Gods Word, and to bee strong in Heauenly Graces of Gods Spiri-
rite : For such a famine of the foode of our soules may come, that one Man may bee glad to seeke to another for councell and comfort. And if thy house bee emptie, or haue but a little, thou wilt bee ready to say to thy Neighbour, as the Wid-
ow of *Sarepta* said to *Elijah*, when hee asked a morsell of bread of her in the great famine that was in Israel, *I haue not a cake, but a handfull of meale in a barrell, and a little oyle in a cruse, and behold I am gathering of stickes to dresse it, for mee and my sonne, that wee may eate there-
of, and die.* So if any man trou-
bled

bled in Conscience, come to thee for comfort and resolution of his doubts, thou wilt say, Alas, I haue not for you, I am no Diuine, I am troubled as well as you, I haue nothing but the Lords Prayer, and the Belief, and the Commandements by heart, but I vnderstand none of them, and some good prayers and lessons I haue in a booke beside ; and if those will not serue my turne when the temper commeth, I may goe hang my selfe, or despaire, I must die, or doe as it please God.

Now what cruelty is this, so carelesly to neglect the meanes of thy soules health, who was bred and brought vp with thee from thy conception, and hath in thy seruice spent her selfe, ministering strength and relief to thy body, to euery part of thy

body, yea, to euery member, to euery ioynt, to euery veine and sinew in thy body.

And more seruice then that too: For it hath made thee to differ from the beast, in that it hath ministred to thee both Reason and Vnderstanding, and Iudgement, and Memory, and Affections, for it is a reasonable Soule) which the beasts want: It hath taught thee to speake, and to speake sensibly, and wisely, and to conceiue things quickly, and to vse all other of Gods creatures comfortably, and to rule ouer them all, which the beasts cannot doe: and wilt not thou O Sluggard finde so much leasure as to gather Heauenly meate and foode for thy Soule, that in the day of affliction and iudgement, it may saue both it selfe, and

and thy body too ? Nay fur-
ther consider , how the Lord
hath shut it vp in thy breast,
that it might bee alwayes in a
readinesse to supply thy wants,
and wilt not thou bee ready a-
gaine to supply her wants ? If
it should depart from thee but
a foot, for a minute of an houre,
it were present death vnto thee,
how canst thou then misse her ?
nay, how canst thou not in pity
and compassion prouide for her
safety ? Nay further , that it
might be alwayes ready to mi-
nister vnto thee , the Lord hath
made her which is Immortall,
and Diuine , and Spirituall,
and Heauenly , and the most
principall Commander of all,
nay, all in all , and all in euery
part of thee , to bee inclosed
within thee , as thy close pri-
soner , and art not thou then

bound to looke vnto her, as her keeper? Say not as *Cain* said, *Am I my brothers keeper?* So, am I my Soules keeper? for thy Soule is thy prisoner, therefore thou art her keeper; And if thou either drue her out of thee, or suffer her to perish within thee, for want of good keeping, her blood shall be required at thy hands.

Take pity then, O Sluggard, vpon thy poore prisoner; which maketh as pitifull a cry for her prouision, if it bee wanting, as any prisoners in the world.

In *London* and other such places, it would moue a stony heart to heare one crying vp and downe the streets, Bread and meat, Bread and meat for the poore prisoners of *New-gate*, for Christes Iesus sake, and the prisoners crying out of their grates and

and holes, one peny or halfe-peny, for Christ his sake, to buy some bread, to buy some bread.

But thy poore soule lieth in a worse prison then *New-gate*, there is no *Gate-house*, nor *Cole-house*, nor *Bocardo*, nor *Little-ease*, nor *Dungeon*, nor *Channell*, nor *Duck-pit* is so vile a prison for thy body, as thy body is for thy Soule: For it is neither light-soine nor beautifull, but darke, and most dirty, disquiet and fusty, fraile, and filled vp with much venime, and venomous Vipers I meane it concerning your affections. By reason whereof the Soules of Gods children haue beeene constrained to cry, lament, and bewaile their long being in it.

Oh (saith David) how long shall I lie in this prison? Oh

Rom.7.

24.

Phil.1.23.

Luk.9 29

wretch that I am (saith Paul)
who shall deliuer mee out of this
body of sinne ? Oh that I were
dissolued, and had out of this
earthly and fraile Tabernacle.
Now let thy seruant depart in
peace , saith Simeon. Take mee
unto thee, (saith Dauid againe)
and bring my Soule out of this
prison , that it may giue thankes
unto thee O Lord. For so long
as it is in this body it cannot
see the Lord , yea , it is an hea-
vy habitation , and presseth
downe sore the spirit from that
familiarity, which else it should
haue with God.

Now all this while there are
none that goe about to gather
for these poore prisoners , but
as the Preachers cry out of
men to remember their Soules :
but oftentimes they speake but
to the belly which hath no

cares. Oh that thy poore Soule had but a grate to looke out at , and leaue to speake for her selfe to those that passe by thee , then would it appeare how thou hast kept her , nay , how thou hast starued her , oppressed her , and robbed her of her spirituall exercises , her heauenly comforts , and christi-an conference with her godly friends and acquaintance : nay , that shee hath not beene allow-ed a good meale in a yeere , but now and then a few cold , idle , sluggish prayers , or a little blowen milke from the breasts of an old Homily : and when any good matter was in hand indeed , thy poore Soule was so oppressed with Surf-ting and Riot , that it was not able to receiue any comfort : And yet thou wilt say , thou

haſt as good a Soule to Godward as any body.

But thy Soule may ſay to thee, as Queene *Elizabeth* ſaid to Sir *Henry Bennifield* her Gealor (as ſhe called him) from ſuch a keeper good Lord deliuer mee.

(***)



The



The third Sermon.

But yet some will say (for all that hath bin sayd) if there be no reme-
die but the soule
must haue prouision made for
her, they will looke out for it :
But it shall bee hereafter when
they are old, or sicke, or trou-
bled, or imprisoned, or perse-
cuted, it is time enough then :
And it is not good to bee too
Holy, or too Religious betimes,
for feare, of young Saintes wee
prooue old deuills.

Of the
time to
gather.

Now all this is the de-
uills counsell, and who would
think

thinke it, that hee should bee so carefull of men that they proue not deuills ? Now the effect of his counsell is but thus much. Bee not too hastye in these matters, it is enough if thou bee a Protestant at large, and play the good fellow, and make prouision for thy soule when thou art full of paine, when thy fences be gone, when thy body is dead, and thy soule bee in hell : And then thou maist crye for Water to coole thy heate, then Father *Abraham*, Father *Abraham*, as the rich Glutton in hell cried : And then thy friends shall sing a masse of *Requiem* for thy soule, say the Papists, and then by thy good workes, and prayers of holy Church (if thou pay well for them) thou shalt bee redeemed out of hell well enough. But (to let this Popish trash goe) what is

is this but to shut the doore
when the horse is stolne ? Or to
fetch the Phisician when the
party is dead ? Or to seeke for
Oyle to thy Lampes when the
Bridegroome is past , as the
foolish Virgins did ? And to
seeke for the blessing with tears,
when there is no place to repent,
as prophane *Esau* did ? And to
crie for thy goods when they be
lost , as fooles doe ? Is this the
wisedome of a Christian ? Then
what is that wisedome that saith,
*Remember thy Creatour in the
dayes of thy youth* ? If hee were a
wise man that said so , then are
they but fooles that say ; In
youth it is too foone. If thou
be no wiser then so , goe thou
Sluggard to the *Pismire* , be-
hold her wayes and bee wise :
For shee in Summer , and Har-
uest , gathereth her foode a-

Hebr. 12.

Eccl. 12.

1,2.

gainst Winter time : To teach thee what a foole thou art if thou let passe the golden opportunitie , and doest not provide for thy soule in time.

But these men which thinke they will heare the Word , and beleeue , and repent , and gather store of spirituall comforts when they bee old , or sicke , or in trouble , &c. are much deceiued : For first they haue not the Lord nor his Spirit at commandement to serue their turne when they list: But if they will not heare when hee calleth , and open when hee knocketh , they shall call and hee will not heare them , they shall knocke lowd , but hee will not open unto them : Yea , they shall crie often , Lord , Lord , haue mercy vpon vs , and shall goe to hell for all that , if they repent not

betime. Besides that, consider whether thou shalt bee so well able when thou art deprived of all those meanes and helpes which thou hast now: For now thou hast health of body, and quietnesse of mind, thou hast the benefit of thy sight to reade, thy hearing to heare, thy vnderstanding to conceiue, and thy speech to declare thy wants; and a time of peace wherein thou maist repaire to the house of the Lord, and thy godly friends may refort vnto thee: Now thou hast the Law on thy side, the Prince on thy side, and Christian Magistrates on thy side: Now thou hast faithfull Preachers to instruct thee, learned Counsellers to informe thee, and many witnesses to confirme thee: All which be a furtherer vnto thee,
as

as a hedge compassing thy Vine
against the Boare of the field,
as a Wall about the Citie, to
keepe out the Enemies, as
Nurses to the Child to see that
it want nothing : As Husband-
men in the field to till it, and
weede it : As planters and wa-
terers to set it, and dresse it : as
pillars of brasse in *Solomons*
Temple, that are mighty to up-
hold thee : As *Elisha* with his
staffe ready to reviue thee : As
guides with their lights ready
to conduct thee : And for thy
safety, and all their safety, be-
hold the Lord and his Angels
attending vpon thee, and them
too, seruing them which serue
thee, and defending them which
defend thee, and guiding them
which guide thee : And there-
fore doth hee serue, and defend,
and guide them, that they in
him

him, and by him, may serue thee, and defend thee, and guide thee. And as the Lord from Heauen prouided for *Joseph*, that *Joseph* from *Egypt* might prouide for his Father and his brethren in *Canaan*: So doth the Lord still from Heauen minister to our Princes, and to our Magistrates, and to our Preachers, and to our Captaines, and to all the friends and maintainers of his Gospel, that they in their places may prouide both for their owne soules, and thine too. So that now thou needest not goe in feare, nor heare in feare, nor reade in feare, nor pray in feare, as they did in Queene *Maries* dayes, when they could not reade a good Booke but still they must bee looking who came to see them: Like the sillie *Hare* and *Conie*,

that

that at euery bit shee taketh , is still pricking vp her eares to heare if the *Dogges* come : or rather like the *Iewes* which were faine to build the Wall of *Jerusalem* with their Trowels in one hand , and their Swordes in the other hand for feare of their enemies. But now, if thou be not too sluggish, and fearfull of thy owne shaddow , thou mayst gather the foode of thy soule in peace and securitie , and worke with both hands , because the Lord himselfe fighteth for thee, and watcheth for thee , and keepeth thee while thou doest worke , and that thou mayst gather : As *Solomon* saith, *Hee preserueth the state of the righteous : He is a shielde to them that walke uprightly , that they may keepe &c.* Thou seest what blessed meanes and helpes thou hast now

now for thy soules health. Now consider with thy selfe (O Sluggard) what monstrous and intollerable ingratitude thou committest, if thou giue the Lord leaue thus to wait and attend vpon thee, with all his seruants in Heauen and Earth, and with all his blessings ready for thee, and thou in the meane time, lie downe and sleepe, and say with thy selfe, it is not yet time to go and gather. Besides that, consider further how hard a thing it will bee for thee (if not impossible) to make prouision for thy soule, when all these meanes are gone, and this Summer turned into Winter. If thou wilt not plie it for thy soule in the time of health and peace, what canst thou doe when thou art beset with troubles, and sicknesse, and paine? When all thy mind shall

H bee

bee of thy paine, and all thy
wits and fences shall bee taken
vp, and gathered together to
deuise some remedy against thy
disease, and to preuent, or to
sustaine the pangs of death:
Yea nothing will bee so fearfull
vnto thee then (thou Sluggard)
as the remembrance of death,
and all thy studie will bee how
to liue still, for feare of going
to hell, if thou die.

Remember againe the Pro-
uerbe, When the bellie is full
the bones will bee at rest, not at
worke. Now if the mind hath
no list to worke when the bellie
is full of meat and drinke, and
ease, I pray thee consider what
mind thy soule shall haue of
beauenly things when thy body
is full of paine and grieve, and
torment, if thou doest not pro-
uide before hand spirituall and
heauenly

heauenly comfort? Therefore,
Goe to the Pismire O Sluggard,
behold her wayes, and bee wise:
For shee gathereth her meate in
Summer, and prouideth her foodc
in Haruest.

But some will for all this, still
put off the euill day, and say as
the euill seruant said in the *Gos-*
pel, Tush, my master will not
come yet: So the Sluggard
saith, Tush, Winter will not
come yet, wee are yet but yong,
saith the young Sluggard. And
the old Sluggard saith, What
neede wee care for persecution,
or feare our enemies, so long as
Queene *Elizabeth* liueth. And
both of these, if they were sure
that the Winter-time of perfe-
ction and trouble: Or that the
stormes and tempests of sick-
nesses and common calamities
were at hand, they would per-

Luk.12.
25.

haps awake and get them to worke, that they might not bee without prouision at that time. But alas poore soules, what charter hath the former of his life; or the latter of his peace? Doe wee not see young die as well as old? And many both young and old die suddenly, when they thought to haue liued long: Some droping downe in the Streets: Some at Board: Some in Bed: Some at Sea: Some at worke: Some at play: And some cut off by murder in Frayes: Some by Theeues murdered in traualing by the way: And some sitting at Table, are murdered with the meat in their mouthes. Woe worth the time, and the trees that euer brought foorth such fruits of sauage crueltie, and brutish barbarisme in the peaceable gouernment of

England,

England, vnder the Gospel of Christ. And yet for all this, and many moe such like, thou art not warned, but thinkest thou shalt liue still : As though thou heldest thy life by Letters Patents from the Lord : And still thou forgettest : [*Thou foole this night shall thy Soule bee fetched away from thee :*] And wherefore hath the Lord left vs certaine of our death, and vn-certaine of the time of our death, but that wee should bee alwayes ready for the comming of death ?

And as for this Summer time of Peace and plenty , which vnder the gouernement of our Soueraigne Queene , the Lords handmaide, we injoy now, it can-not be denied but it hath beeene, and is great , and wonderfull. And therefore great and fearfull

will bee the Sluggards iudgement, when the Winter of trouble and penurie shall come, with the famine of the Word into the Land, because hee hath not gathered any riches for his Soule, but is bare and barren in all the heauenly graces of Gods Spirit; yea, in all this time, wherein any man might haue stored himselfe for many winters, and all weathers. And when that time commeth, thou shalt lie and thinke vpon the time past, yea, and burst thy heart with griefe, when thou shalt thinke how many golden occasions thou hast omitted: how many sweet Sermons thou hast lost for a little sleepe, or one vanity or another. And the burden of thy dolefull and woefull song will bee then, *The fooles Hsdi-mift.*

But if wee speake of Popery and persecution, or alteration of Religion, or comming of enemies, &c. Some make a iest of that, as they doe of all the Iudgments of God. No, no, say the secure Sluggards, we shall never see those dayes: And if they should come, thousands and thousands would die before they would turne: and as for the *Spaniard*, let him come when he will, or when hee durst; hee shall bee met withall I warrant him: Oh one *English* man will bee too hard for ten *Spaniards*: And if wee all be true amongst our selues and hold together, we need not care how many, or how mighty they bee.

Thus wee see how foolishly foolish men talke, and how vaine their confidence and hope is, which is builded onely vpon ifs,

and ands. As if one should say, If it doth not raine, it will hold vp; but is hee sure it shall not raine? so are they sure the enemies shall not come? or if they come, are they sure that all will bee true amongst our selues? or, is it likely? And what reason hath any man to stand so much vpon the strength and valour of an *English* man, as that one should bee too hard for ten *Outlandish* men? seeing God giueth strength and victory where pleafeth him, and sometime armeth his enemies against his Church, yea, and the very Flies, and Lice, and Frogges, and Caterpillers, and Grafthoppers, and all his Creatures hee can arme when hee pleafeth, to humble proud flesh, and to subdue the pride and power of Kings and Kingdomes.

Oh but God will neuer suffer them to preuaile so farre against vs (say some) they are most wicked Idolaters , and wee professe his Gospel , &c . As if the Lord were more bound to vs , then to them : Or as though it were for our goodnesse sake that the Lord had preserued vs hitherto , and not for his owne Names sake , because it was his pleasure to make vs his people .

David was once of that mind , that the Lord had made his hill so strong , that it should neuer be mooved : but that was *David* s error . So wee thinke that the Lord hath made our hill so strong , that it shall neuer bee mooved ; but that is our error . And pride was the mother of it , both in *David* and in vs . But *David* was mooved , and his king-
dom

dome sorely shaken as strong as hee was : So we may be moued and shaken too, as strong as we are. But seeing as the Sluggard hath Sealed himselfe a quittance, and thereupon hath promised vnto himselfe a continuall peace : Wee will consider a little of these two points.

First, whether it bee a thing likely or no, that after this long and blessed possession of the glorious Gospel of Christ, a Winter-time of trouble may come, or not come.

Secondly, if it proue a thing likely, how wee may know whether it bee farre off, or nigh at hand. And by that time, it may bee the Sluggard will awake.

I dispute not of Gods power, and what he is able to doe, for he is

Two
points
very ne-
cessary.

is Almighty: nor of his mercy, and how hee may renew it with vs still: For he is infinite in mercy, and his mercy is ouer all his workes: But what his iustice requireth to bee done, which is no way disanulled by his mercie: And now the question is, what is likely to ensue, by all circumstances, and probable coniectures, in respect of the manifold and wonderfull blessings which the Lord hath so long heaped vpon our Nation with his Gospel; and the manifold vnkindnesses, and daily rebellions which his Maiestie hath receiued continually at our hands for the same: And if his Spirit should still striue with man, to put our sins out of his remembrance: Or for *Noahs* sake a while longer to spare the World: Or for some *Lots* sake

to sauе the Citie from burning, and to draw out the thred of our peace and happines yet longer: it is not more then his Maiestie may doe, and can doe if it please him, and (that it may so please him) wee doe all most instantly beseech his Diuine Maiestie, for his mercies sake: Which if hee grant, shall be no lesse wonder, then to command the Sunne to stand still, and the Moone to goe backe againe, as in the dayes of *Amalek*: Or to diuide the Sea againe, as in the dayes of *Pharaoh*: Or to forbid the Fire to burne againe, as in the dayes of *Nebuchadnezzar*. But this is not likely, and therefore it shall bee no part of Wisedome for vs to presume vpon it.

Now then let vs come to the point, and see why it is not likely.

Wee vse to say, that after a great time of heate, there will come a cooler, and it is so for the most part. And as it is in the state of times and seasons, so is it also in the state of the Church: And therefore it is not vnlikely, that after so long time of peace and ease, there may come a cooler: For so it hath beene commonly seene from the beginning, and not without cause: For if nature should not sometimes bee corrected, it would in time be wholly corrupted: The standing water that is neuer troubled, wee know by ex perience, doeth breed the most filth. And if the ayre should still bee calme, and neuer bee cleansed by the windes, by thun- der and lightning, it would prooue infectious: The body that is not exercised, aboundeth

most

most with ill humours, and the iron that is not scoured still, gathereth rust; and the child that is continually fedde, and hath whatsoeuer hee craveth and cryeth for, at last playeth with his meat, and casteth it to the dogs; and therefore it is necessary that sometime hee should be abridged and pinched.

And so doth the Lord also (by interrupting the peace and ease of his Church) purge the ill humours of pride and contempt growing in the body of his Church: so doeth hee vse to scowre off the rust of impatience and distrustfulness, which growe vpon your iron hearts, with the graces of Gods Spirit.

So doth hee by stormes and tempests, by thunderings and lightnings of troubles and persecutions, cleanse the corrupt
ayre

ayre of his Church, lest the good graces of Faith and of Repentance, and of Loue, and of Zeale, and of Patience, and of Charity, should through continuall calmenesse bee infected with Infidelity, or Impenitency, or hardnes of Heart, or Profaneness, or Pride, or Vaine-glory, or Selfe-loue, or coldnesse, or Apostacie, or with one Spirituall disease or another.

And so doeth the Lord vse to pinch and abridge his Church of the foode of his heauenly Word, now and then, and sometime for a long time, when it is loathed, and played withall, and troden vnder foot; and all this the Lord doeth in singular wise-dome, because the worth of benefits is not so well knowne, as by the want of them.

That our Hearts and Soules
are

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That our Hearts and Soules
are

are cankered and rustie it is most euident, and therefore a scowring is to be thought vpon at the least : That there are many ill humors of vnthankfulness of pride, of contempt, of crueltie, and oppression, of swearing and forswearing, of whoredomes, and drunkennesse, of all kind of profanenesse and abominations abounding in the body of the Church, it is not to bee denied. And therefore a time of purging and exercising is to bee thought vpon.

That *Manna* is loathed, and the pure preaching of Gods most holy Word despised, and the faithfull Prophets of the Lord hated and molested, for doing the Lords message, and the feete of them which bring glad tidings counted most foule which should bee esteemed as most

most beautifull, all this is too visible, and palpable, and therefore *Amos* his famine is to bee thought vpon, if not to bee looked for. When the Lord had planted a *Vine* in *Israel*, and watered it, and hedged it, and drefed it, hee looked for grapes but found none, but the wild grapes of oppression and iniquity. But what then ? Then hee purposed to take away the hedge thereof, to breake downe the wall thereof, and to lay it waste, that it might bee deuoured of wilde beasts : But first hee told them that hee would deale thus with them, and themselues should be judges whether he did them any wrong or no.

Amos 8.

11.

Esay.5.1,
2. &c.Verse 3.4.
5.6.

That the Lord hath done as much for his Vineyard in *England*, as euer he did for his Vineyard in *Israel*, (if not a great

deale more) no indifferent body will deny: That the grapes of *Englands* Vine bee as wilde, and as sowre as euer were the grapes of *Israels* Vine (if not much worse) the branches themselves can testifie. But what then? And is not now a breaking downe of the wall, a plucking vp of the hedge, and a laying waste of the Vine in *England* to be thought vpon (O Sluggard) if not to bee looked for? Hath not the Lord told vs of his purpose and determination herein, againe, and againe? And are we not rather worse then better for all that? Now if these things come to passe, wee our selues shall bee judges, whether the Lord hath done vs any wrong or no.

Now consider further with thy selfe (O Sluggard) what priui-

priuiledge hath *England* more then *Israel* had? How much is the Lord beholding to vs, more then to them? surely neither to them nor to vs, nor to any was euer the Lord beholding, for if a man be righteous, he is righteous for himselfe, saith *Job*.

But what promise or warrant haue wee more then they had, or any Church from the beginning of the world? Hath there not beene in nature a continuall intercourse and change of Winter and Summer, of Night and of Day, of Faire-weather and of Fowle-weather, of Cold and of Heate, of the Spring and the Fall? And hast thou not obserued the like in the state of grace? Surely if thou haddest not closed vp thine eyes of purpose (O thou Sluggard) thou couldest not chuse but see the

Lords worke therein. Well, yet thou canst not deny, but that there haue beeene many alterati-
ons, and sundry changes in the
world, and thy selfe sometime
(betweene waking and sleeping,
but without any feeling) will
sit and tell of them, and what
thou hast seene in thy time,
which shall be sufficient to con-
demne thee; for it is more then
a dreame that thou speakest of.
But if thou wilt now (besides
thy owne drowsie experience) a
little listen vnto the word of
God, and pray vnto God that he
may open thy eyes, thou shalt
see that which yet thou diddest
neuer so much as dreame of:
Like the seruant of *Elisba*, which
saw the mountains couered with
heauenly souldiers, when the
Lord opened his eyes, which be-
fore hee saw not.

Marke it well I say, and thou shalt see, both how often the Lord hath turned, and as it were wheeled about his Church, and the cause thereof to be still the Churches iniquity. And thou shalt see, if not confess, that the continuall starting of men from God, hath broken the course of his grace which otherwise had beeне continuall. The trueth whereof may appeare alniosf from the beginning of the world.

For first, when the true worship of God was in the cursed off-spring of *Cain* almost vtterly decayed, the Lord restored it againe in the dayes of *Seth* and his sonne *Enos*, that it might thriue and florish in the world. Now it was Summer time with them; but how long did it last? Surely not long, for scarce eight

Note that
well.

Gen.4.16

Gen. 5.2.

Noah.

generations were passed, when all the posterity of them whom God had separated for his owne children, did mingle themselues with the sonnes and daughters of men at their pleasure, without the feare of God, throwing themselues in such wise into all manner of wickednesse, that (hauing defiled themselues, and the whole world with their abominations) the Lord brought a flood vpon them, to destroy them all, that they which had drowned themselues in sinne, might bee also drowned in wa-
ter: and so they were twise drowned: and now was winter come.

When the Church was brought to eight persons, it seemed then so purged, that the little seed that remained, should of it selfe bring forth nothing

but pure holiness : And yet anon after it diminished almost by the fourth part. Afterward the Lord renewed his couenant with *Abraham* and his seede, for *Abraham*, whom hee wrought many wonderfull things : For first, with a mighty hand and stretched out arme, hee brought them out of *Egypt* : Then hee led them through the red Sea : Then hee fed them with bread from Heauen : Then hee destroyed many Kings for their sakes, and made their very Name famous and scarefull wheresoeuer it came, and thus they were going toward the land of promise : Now who would not of such happy beginings haue iudged that there should haue ensued a continuance of a happy state ? Notwithstanding, the very same People (in whose deliuerance

the Lord had shewed so manifest a proofe of his power and mercie) did not cease continually to prouoke the Lord with their impatient murmurings, and vnkinde rebellions, vntill by fearfull, and horrible iudgements they were all destroyed in the wilderness. At length the Children of them tooke possession of the said land, but yet such a possession as well neare in sixe hundred yeceres after, had no stabillitie, because they themselues through their owne falsoesse and ~~in~~constancie did continually trouble it : and still (by shaking off the yoake of God) they procured new mischieses to themselues. Moses had told them before, how it would come to passe, that when they were fat and full, they would lift vp the heele, and for-
get

get the Lord. And what doth the story of the *Judges* rehearse, but continuall backslidings? When the Kingdome of *David* was created, there seemed a more certaine and grounded state of a Church to haue beeene established, for a long continuance. But that lamentable slaughter of the Pestilence, which for three dayes space raged most monstrosly in the World, did greatly abate that felicitie.

2. Sam.
24.15.

When *Solomon* came to the Crowne, Summer came againe to the Church: For God gaue him great peace on euery side, and in his rest hee builded the Temple of the Lord in *Jerusalem*: But by and by, after the death of *Solomon*, the body of the Realme was diuided, and the torne members ceased not

Essay 9.
20, 21.

afterward to bite one another. And both the Kingdomes , I meane of *Israel* and *Judah* , were miserably turmoyled by foraine Warres. Shall wee say that this came vnto them by fortune or chance ? Nay rather they themselues through their finnes , enforced and hastened the vengeance of God : For euen when they seemed most innocent , namely while *David* goeth through with numbring of them , because it was the peculiar fault of one man : Yet the holy Story saith plainly , that God was wroth with them all. At length followed that great euersion , little differing from vtter destruction , when all the whole Nation was led captiue to *Babylon* : But after threescore and tenne yeeres they were restored home againe : which

2. Sam.
24, 1.

which ioyfull returne was vnto them another birth. Notwithstanding, so soone as they were returned home, straightwayes forgetting so great a benefit, they degenerated againe into sundrie kinds of naughtiness: Some defiled themselues with *Heathen* marriages: Some defrauded the Lord of his tenths and first fruits: Other some neglecting the building of the Temple, were wholly occupied in making of braue houses, and bestowed excessiue cost thereon: which soule vnthankfulness of theirs was such, as euery man must confess (the Sluggard and all (that it ought not to scape vnpunished. Neither did it escape: For after that, the Lord brought them in subiection to the *Romanes*, who burned their temple and made hauock of all.

Mal.3.8.
Hagg.1.
2,4.

When Christ, the Prince of Peace, and Authour of all good things, shewed himselfe to the World, Men might sensibly haue felt how certaine and well grounded the felicity of his eternall Kingdome is, if they would haue suffered them to rest among them : But the World was neuer shaken with more cruell tempests of warre, nor neuer drowned in so deepe a sinke of manifold euils. But what was the cause ? Surely when Christ was borne, there was singular peace and quietnesse euery where. And about fourty yceres after, his Gospel was spread through diuers coasts of the World : After it was published farre and neare, suddenly things began to be on a turmoyle euery where. And whereof came so sudden altera-
tion.

tion, but that God for the contempt and refusall of his Gospel was now bent to bee reuenged of so great vnthankefulnesse ? and that most iustly. For when Kings and their people had despised the peace which God offered them, was it not right and reason that they should bee set together by the eares, that one of them might wound another to the death ? And what can continue in order amongst them, who refuse to submit themselues to God ? I speake not onely of the open enemies, which haue wilfully striuen against the holesome doctrine of godlinesse, but also of them that haue professed themselues Christians. For how coldly and disdainfully haue many of them, how falsely and dissemblingly (like *Indis*) haue other-
some

some kissed Christ? It is not vni-
Jerusalem. knowne, that *Jerusalem* was once
the Fountaine from whence
saluation flowed into the vtter-
most boundes of the earth. But
at the comming of Christ, it
retained scarce a thinne shadow
of the ancient worthinesse: And
within a while after, it not on-
ly lost that which remained, but
was vtterly cast downe also, and
made a waste wildernesse; which
made the Lord Iesus shedde
teares when hee looked vpon
the Citie. What is the rea-
son that no Man trauaileth in
seeking out the cause of so mon-
sterous a ruine: But that the
desperate wickednesse of that
Nation doth openly cry out
that the same was the cause
thereof.

Rome.

Rome was never plagued with
so many cruell slayters, in so
short

short a time, as it hath beene
since the Gospel came thither.
But what was the cause there-
of? Open thy eyes (Sluggard)
and thou shalt see the cause
plaine enough, that when God
brought the medicine of his
Gospel thither, as the vttermoſt
remedy against ſo many deadly
diseaſes of lawleſſe Lust, wi-
cked partakings, and intollerable
tyrannie which reigned in that
City, they (like persons that
had ſworne their owne deſtructi-
on) proudly reieected it, and
ceased not to fall from worse to
worse.

The very ſame thing we may
obſerue in this our age, both in
the kingdome of *France*, and elſe
where: For when the Church
was as it were new borne againe,
and had a glorious beginning,
like the riſing of the Sunne, it
hath

hath beene seene soone after to slide downe and carried backe againe. And yet before the Lord laid these fearefull punishments vpon them, of ciuill dissentions, and of bloody massacres, accompanied with many horrible mischieves more, the Gospel was seene diuers and sundry wayes euery where filthily abused: In so much that the sudden turning vp of things that hap-pened, is not so greatly to bee wondered at, as Gods long sufferance, in bearing with the prodigious wickednesse of our time.

And in *England*, amongst so many thousands as to outward appearance had very gladly denied the *Pope*, and professed themselues *Gospellers*: How few (I pray you) doe fall to amendment of their vices ? Nay rather,

rather, what doe the greater part pretend, but that when the yoke of superstition was shaken off, they might more licentiously give themselves to carnall libertie? And albeit they confesse the doctrine of the Gospel to bee true, yet where is there one amongst many that submitteh his necke vnto the yoke and discipline thereof? That Christ shall bee abased for their aduancement, they are content: That hee shall be pinched with pouertie and penurie to make them rich, they are content: That Christ shall bee betrayed for them, if not by them too, they are also content: That Christ shall be whiped and imprisoned for them, and buffeted for them, and mocked at for them, and crucified for them, they are very well content, and

like it well : But that Christ shall bee the King of their folkes, and rule them, and censure them, and order them by his owne Lawes and Ordinances, they will none of that; because that is against our pleasure, and against our profit, and against our honours, and dignities : Like the young man in the Gospel, that would doe any thing that Christ bade him, sauing selling away his goods for the vse of the poore: But that hee could not abide, because he was rich, and it was not for his profit.

Matt. 19.
22.

Now then, what is to bee looked for, or likely to ensue, but a most sharpe punishment answerable to such wicked and wilfull contempts ? And if any thing bee to bee wondered at, here is the wonder, that (considering

sidering our great vnthankefulnesse) any part of the worke remaineth which God hath begun. And to conclude this point : Wee see how the Lord hath tossed and turned his Church from time to time : How hee hath from the beginning of the World, both Summered it, and Wintered it, eased it, and pinched it, pardoned it, and plagued it, for the abuse of his Grace, and contempt of his Word : Wee see the print of his steppes in all places : Before the Flood, and since the Flood : In *Israel*, and *Judah*, and in *Jerusalem*, and in *Rome*, and in *Canaan*, which is now *Turkey*, and in *France*, and in *Scotland*, and in *Germany*, and in *England* too, which hath beene ouer-runne sometime by the *Danes*, and sometime

time by the *Normanes*, and sometime by the *Britaines*, and now inhabited with *Englishmen*, that can scarce tell of whom, or whence they came.

And in *England* wee know what changes and alterations haue happened: One while *Poperie*, another while the *Gospel*: Now peace, and anon persecution: And like the *Sea*, our peace still ebbing and flowing, but neuer certaine, and now more enuied, and threatened then ever it was. This wee see, I say, and this may the *Sluggard* see, if hee will awake.

And seeing this course which God hath continually thus taken, what reason hath the *Sluggard* to lie still snorting and sleeping in his sinnes, as hee doth, both in the *Court*,
and

and Countrey, in the Cities and Villages, and in euery place else, as hee doth? And what reason hast thou (oh Sluggard) to dreame still of a drie Summer, as it is in the Proverb, and not to thinke of a Winter as well as a Summer? What charter hast thou more then thy fellowes that are gone before thee? Art thou better then they? I tell thee, nay, the Lord Iesus tells thee, thou art not better whatsoeuer thou art, but worse: Except thou repent thou shalt likewise perish. Thinke no longer therefore with thy selfe, that thou shalt never bee awakened: For by all likely-hoods and probable coniec-tures, a Winter will come, with such stormes and tempests, that shall awake thee, and pinch thee, and starue thee too, if

thou prouide not in time for thy safety. And take this withall, that the longer it bee in comming, the sharper will it bee when it commeth: Because, to whom much is giuen, of him much shall bee required.

Therefore, *Goe to the Pismire*

*O Sluggard, behold her
wayes, and bee wise:*

For shew &c.

(***)



Whether



Whether this Winter bee
neere hand, or farre off, and
how we may know it.

The fourth Sermon.

But all this will not
awake the Sluggard. For he saith
with himselfe, tush tush, I pray you let
me alone: For though it be like-
ly a Winter may come, yet now
it is Summer, and Winter will
not come yet: Like the euill ser-
uant in the Gospel, that said, My
Master will not come yet, and so
fell a beating of his fellowes

still, as the Sluggard falleth to sleepe still, and still puts off the day of his turning to God. And it seemeth that this is no newe deuice of the Sluggard : for hee hath learned it of the scortefull men of *Jerusalem*, and it is a common answere of all Sluggards that meane to dwell still in their sinnes ; It will not come yet.

When the Lord by his Prophet sent word to *Jerusalem*, that a scourge was comming vpon them for their sinnes, they cared not for it : For they had made a couenant with Death, and were at agreement with Hell, that is, they had a shift for euery thing. And admit, say they, that a scourge doe come, and runne ouer vs, and passe through vs, yet it shall not come at vs ; For wee haue made falsehood our refuge,

and

and vnder vanity are we hid. A goodly refuge, and a couering suitable, and best beseeming the scornefull Sluggard. And what other refuge or couering haue all the Sluggards of our time, but a refuge of falsehood, and a couering of vanity : that is, a false refuge, and a vaine couering, which is as good as none at all.

But because the Sluggard is at the point to thinke that it is yet a great way off, Like the foole in the Gospel, who told his soule of pulling downe his old Barnes, and building bigger, and of liuing many yeeres, euen that night when his soule was to be fetched away from him : We will now goe a little further, and as we haue prooued it a thing ver-
y likely to see a Winter come
after this Sunne-shine Summer

Luke 12.
20.

of the Gospel ; so wee will also prooue , by the grace of God, that it is not farre off , but very likely to come shortly vpon vs. I set neither houre, nor day, nor moneth , nor yeere ; but would haue the Sluggard know that it is at hand, and not so farre off as he doth imagine. And let not this caueat be to dismay , or terrifie any man , except it bee the drowsie Sluggard , whom nothing will awake ; but as a voyce going before the Bridegroomes shoute , that they which now want oyle for their Lampes, may in time prouide against his coming.

But how shall wee know that the winter stormes of trouble and persecution are aproaching, that wee may make our prouision ? Surely, as Christ taught his Disciples to know when Sum-

mer is at hand: So by the same rule wee may learne to know when winter is at hand. And by the Figge tree both may be learned; *Learne the parable of the Figge tree (saith Christ) when her bough is yet tender, and it bringeth foorth leaues, yee know that Summer is neere;* Therefore by the rule of contraries, when the Figge trees bough hath lost her tenderneſſe, and cast her leaues, wee may know that winter is neere.

Mat. 14.
32.

The Fig-tree shall bee the Church of *England*; the boughs the members of the Church, or professors of the Gospel; the tenderneſſe of the boughes, the loue of the Gospel; the leaues, of the profession of the Gospel; the fruities of the Tree, the fruities of the Gospel; as Loue, Joy, Peace, Longſuffering,

Gal. 5.22.

Gentlenesse, Goodnesse, Meeke
nesse, Temperance, Godlinesse,
Patience, Charitie, Sobrietie,
Faith, Repentance, Mortificati-
on of fleshly lusts, and such like,
which are called in Scripture,
the fruites of the Spirit ; which
should bee in all the true pro-
fessors of the Gospel, because
they are led by that Spirit,
which is a Spirit of Loue, and
of Joy, and of Vnderstanding,
and of Councell, and of Cou-
rage, and of the feate of the
Lord, as *Esay* sheweth : The
hardnesse of the boughes, may
shew the contempt of the Gos-
pel, which argueth (where it
is) a departing of the Grace of
God : The fall of the leafe may
resemble the falling away from
the sinceritie of the Gospel :
Which Saint *Paul* calleth a de-
parting from the Faith ; which
be-

Esay. 11.
2.

he prophesied of to come in the latter end of the world : Which also argueth, that the end of the world is at hand. Now to know whether the Fig-tree hath any fruit, or bee casting off of her fruit, leaves and all, great search neede not bee made with a Candle, as if it were a thing hidden in darknesse : For it is so evident that a man may see it a farre off. When *Jeremie* was set to make search in *Jerusalem* for one righteous man, that it might bee spared : Hee was not willed to stand still in euery place that hee came at, and narrowly to looke into euery corner, as though hee should else haue wanted matter : But to run too and fro in the streetes, and it was enough : For their wickednesse was so openly professed, that a man might see it as
hee

hee ranne. So a man need not stand prying into euery corner of *England*, and leasurely to take a narrow view of euery mans life, that were too much: But let him runne too and fro in the streetes, and open places of the Land, and it is enough: So openly is wickednesse professed, and so manifestly is our filthie nakednesse laid open. *Jeremie* ranne through the streets of *Jerusalem*, but hee could not find one that executed Iudgement, and that sought the trueth: So they that execute iudgement iustly, and seeke the trueth vnfainedly in the Church of *England*, are least in sight, and must not doe it openly, lest they bee noted for Puritans. Many say, the Lord liueth, and yet sweare falsely: There was swearing, and false swearing, and common swearing

swearing in the streetes, and in the houses, and in the shops, and in the markets, and in the Courts of *Jerusalem* : And the same is to bee seene in *England*, and all vnder the cloake of Religion too. And for these things the Lord hath stricken vs, but we haue not sorrowed : And some hath hee euен consumed to the terror of others : But neither they, nor others haue returned to the Lord. If wee goe along with *Jeremie* from the common people to the great men, what shall wee finde ? Surely they should know the way of the Lord, and the iudgement of their God should not be hidden from them. But alas , none more ignorant then many of them, they haue altogether broken the yoke of discipline, and burst the bandes of godli-
nesse.

nesse. If a man looke into the Court, is not there also the fall of the leafe? For how else is the time spent? But (as the Apostle said of our Fore-fathers) in sitt-
ing downe to eate, and drinke, and rising againe to play, study-
ing who shall exceede and ex-
cell others in vanitie, pride, and
brauerie, in flattering and dis-
sembling, in oathing, and scoff-
ing, in chambering and wan-
tonnesse: But alas, there is no
leasure to looke vpon the Booke
of God. If *Amos* the rough
hewen heardman come thither
to Preach, there is no place for
him, hee must goe againe to
Bethel, what should such a fel-
low doe there to awake the
Sluggard, and trouble the de-
uell in his sleepe? As for the
often Preaching of the Word,
which was wont to bee there,
how

how is it eclipsed, and abridged? And that which remaineth, alas what is it for the most part, but a sweete pleasing song, to rocke them fast asleepe in their sinnes, which were asleepe before? And happie were it for *England* if that kind of Preaching were not made a patterne for the most Preachers in the Land to follow. But how else should the people (when Winter commeth) bee found frozen vp in their dregs (as the Prophet speaketh ?) how else should they bee hardned in their sins, and haue their condemnation sealed vp vnto them? As for the Prelates, and great men of the Church, haue not their Fig-tree also lost her tenderness, and cast her leaues as well as others? Verily it is so manifest, that it cannot be denied: Orelse what

is become of that ancient diligence and painfulnesse in Preaching, of that Zeale and Faithfulnessse in professing, of that courage and boldnesse in reproving, and of that louingnesse and lowlinessse in entertaining that was in many of them before they were exalted?

Before *Hazaell* was King of *Aram*, the Prophet *Elisba* looked earnestly vpon him, and wept: And being asked of *Hazaell* why hee wept, he told him the cause, and that was because *Hazaell* comming once to the Kingdome, should doe much euill to *Israel*, and told him that hee should burne their Cities with Fire, that hee should slay their yong men with the sword, that hee should dash their Infants against the stones, and rent in pieces their women with childe:

Which *Hazaell* then tooke in such ill part, that hee asked the Prophet if hee thought him to bee a dog, that hee should doe such vile things. But yet when he was promoted to the Kingdome hee did it. So if *Elisba* had come to some when they were Students in the Vniuersities, and afterwards Zealous Preachers else-where in King *Edwards* dayes, and perhaps in our time too, and told them that they being then Oliues should loose their fatnesse, that they should prooue colde and negligent in Preaching the Word, that they should denie that which they then maintained, that they should silence and trouble their brethren, and strengthen the hands of the wicked, would they not haue beeene offended as *Hazaell* was ? But

haue not promotion and prefer-
proouement made it too true ?
Looke into the state of the
Church, and behold her Mi-
nisters and watchmen, are they not
for a great part of them, either
blind and ignorant, or negligent,
or vnfaithfull, or fearefull, or rash
and heady, and vndiscreete, or
vngodly and profane ? And if
any be otherwise, and approued
for their learning, and paineful-
nesse, and wisedome, and cou-
rage, and godlinessse : As there
be some such, and (thankes bee
to God many such) yet how
are they hated, and molested,
and made wonderments to
those that are round about
them ? If wee come to the anci-
ent professors of the Gospel,
such as in Queene *Maries* dayes
were zealous, and in the begin-
ning of our Queenes raigne
were

were forward to set vp the **Gospel** of Christ, what shal we find but in the most of them through the Land, a generall numbnesse and apostacie, hauing put off the shooes of preparation for the **Gospel**, and put on the shooes of preparation for all kind of vanitie, preferring playes before Preaching, tables and cards before the old and new Testament, resoluing to bee iust of the Kings religion, and to stand to nothing for feare of alteration.

These men haue beeene made so drunken with prosperity and ease, that they are fallen fast asleep, not caring who standeth and laugheth at their nakednes, hauing nothing left but their beardes, and their budges, signes of **Grauity**; like an Iuie bush at a Tauerne doore where there is

nowine: But as for their Loue, and Zeale, and Charity, and Piety, and Religiousnesse, &c. the date of them is out long a-goe, and their copies altered. And if these things bee anywhere, are they not generally resting in the younger sort? others there bee which of late yeeres haue also made a glorious shew of Zeale to the Word, and of Loue to the Ministers thereof, which are also sturt aside like a broken bow: For as vntimely fruit, they were soone ripe, and soone rotten. At the first so farre in loue with the Preachers, that they would build their saluation vpon them: But by degrees (God cursing their pride, and preposterous Zeale) they fell quite away, insolently condemning the Church for no Chúrch the Ministry for no Ministry,

the Sacraments for no Sacra-
ments, but all to bee worse then
naught; like the *Barbarians*, who
one while tooke *Paul* for a mur-
derer, and another while estee-
med as a God. And with their
preposterous proceedings, haue
both hurt themselues, and hin-
dred the whole Church of many
good things, which otherwise
might haue beeene obtained, the
Lord lay it not to their charge.

Othersome at the first com-
ming of their Pastours amongst
them, haue (in shew) giuen forth
good testimonies of loue to the
Trueth, who afterward haue also
lost their tendernesse, and cast
their leaues, (but fruit they ne-
uer bare.) To these men the
preaching of the Word hath
beeene acceptable at the first;
and as a flash of lightening did
a little dazle their eyes for the

Act. 28.
430.

present time, but after a while, when it began to rub vpon their beloved sinnes, and the mockes of the wicked began to encounter them, they gaue ouer, and with *Demas* betooke themselves to the world againe, like men that repented them of their bargaines. And not staying there, haue prooued the forest and sharpest enemies to their power that might be, against their Ministers and the wholesome doctrine of the Gospel, in whom is fulfilled that fearefull saying in the Gospel: *From him that hath not, shall bee taken away, even that which he seemeth to haue.*

Luk. 8. 18

I say nothing all this while of the infinite swarmes of Papists, and of Atheists, and of Neuters, and of Libertines, and of Epicures, and of Macheuils, and of Hypocrites, and Time-servers.

seruers, and false Brethren, and scoffers at Religion, and Protestants at large, and Schismatickes, and Worldlings, and priuy Whisperers, and Backbiters, and Russians, and Coufessers, and Cutters, and many more of that Crue besides, Whoremongers, and Bawdes, and Theeues, and Rogues, and a company of Rake-hells, which cannot bee numbred, all which are permitted and suffered for Money and Bribery, by base minded vnder Officers, to iet it, and braue it vp and downe in the Land; yea, with countenance and credite too, perhaps more then shall be affoorded to better men. And where is he that dare speake almost against them, much lesse bridle them, for feare of many displeasures and dangers? And is it not come to

passē, that a man may with more safety and credite commit sinne then controule sinne, which is most lamentable?

It was once said of *Rome*, (so farre was it degenerate from grace and goodnessse) that *Omnia cum licent, non licet esse bonum.* It was lawfull to bee any body, and to doe any thing in *Rome*, but not to bee a good man. And is it not almost come to that passē in some places of *England*, that it is more tollerable for a man to bee what hee will, sauing a good man indeede? For that can hardly bee without some trouble. Doest thou see now how the poore Church of God is pestered, and ouer-run with weedes and wildernessse? And doest not thou maruaile that the Lord hath let it alone so long? When thou

seest the Church of God thus pained, (though in respect of others of her sisters, very blessed) imagine thou seest *Job* aliue againe, sitting downe in his ash-heape, and breaking out with botches and sores, from the top to the toe, and his griefe encreasing so, that his friends begin to sit aloofe from him, being so grieved with the sight, that they know not well what to say to his comfort. And what doth all this foreshew, but that the Lord is hard at hand to visit the Land with scourges, and to feed his people with the bread of affliction.

*Job 1.7,
8.13.*

And further it is to be observed, how the enemies of the Gospel, and the Church of Christ doe encrease, how bold they grow, how disguisedly they goe, and how they can fit

themselues to the present time, and frame themselues to euery company, hauing change of sutes, and visards, wherein they maske it at their pleasures, that the Church of Christ hath much adoe to discerne her friends and foes aunder: Neither doth she know with whom to conuerse for Pietie, or whom to trust for safetie.

All our comfort (vnder God, whose eye still watcheth ouer the righteous) is, that our Mother is yet liuing, I meane her sacred Maieſtie, on whose lappe the poore Church of the Lord Iefus may lay her head, whose tender loue and care doth still reuiue the fainting spirits of Christs little flocke, which otherwise were euuen ready to yeeld vp the Ghost: But that their trust is in their great

Shepheard, who will both keepe and defend them that they mis-
cary not: No, not one of his will be loose. This is some comfort yet, God make vs truely thankfull for it to his Diuine Maiestie:) This is some comfort yet, I say, that our tender Mother is yet liuing amongst vs, and Lord, for thy mercies sake, long preserue her dayes to the comfort of thy Church.

But yet in this blessed comfort there appeareth sufficient matter to humble vs, and to make the Sluggard looke about him: For is not the Church now very sicke, and weake? Is not her Mother, our gracious Soueraigne, in continuall danger of treacherous Hangbies, and bloody Traytors? Are not hollow-hearted, and falle-hearted Subiects admitted to Her gracious

cious presence many times, more
then Shee or Her friends know
of? But that the Lord hath still
vncaised them, as cunningly as
they masked it, (blessed be his
Name.)

And doe not the bloody Pa-
pists (for that is their brand)
stand behinde the cloth as it
were, with their swrdes drawne,
ready euery houre to steppe vp
on the Stage and to play their
parts? doe they not onely waite
for a day, like *Esau*, who pur-
posed to kill his brother when his
father was gone? Well, the
Lord is in heauen and laugheth
them to scorne, and knoweth
how to dispose of their purposes
and intents well enough, and
can preuent them if it please his
Maiesty (as hee hath done:)
but this may greatly humble vs,
and awake vs.

Againe,

Againe, as wee haue ooserved
in the preaching of the Word,
where it is, a great defect in re-
spect of the manner, which is too
pleasing: So also may wee ob-
serue (if our eyes bee in our
heads) some corruption in re-
spect of the matter in many pla-
ces, though not so generall as
the former. And that is not
lightly to bee passed ouer, but
we should learne in the feare of
God to make some vse thereof.
And let the Sluggard consider
well of it, that when any shall
now in so great and cleere a
light of the Gospel, popishly
maintaine the seuen deadly sins;
or call in question our Iustifica-
tion by faith in Christ alone; or
deny to the Church the assu-
rance of her saluation by Christ;
or discourage men from the rea-
ding of the Scriptures; we are
to

to thinke of these things. Last of all (to conclude this point) when any shall teach that wee must beleue as the Church belieueth, without examining the doctrine by the Word: And if any man bee deceived, that it is sufficient for him to say before the Lord, that the Church deceiued him : As if it had beene sufficient for *Adam* to say, his wife deceiued him, and the Serpent deceiued her.

When thou hearest (I say) of these things, lay them to heart, and take them as prognostications of further matters, and forerunners of greater euils to ensue : Especially seeing the people are as greedie to drinke, as others to broach whatsoeuer it bee. Therefore the Lord in his rich mercie open our sluggish eyes, and awake vs truely

out of our dead securitie. And as Christ said, When you see the abomination of desolation stand in the holy place, let him that readeth consider: So I say, when you see the corruption of sound doctrine, and the abomination of popish filth stand in the holy place, let him that heareth consider: For it is Gods doing, though it bee the deuils suggestion, and that iustly for our sinnes.

Mat. 24.
15.

Thus haue wee runne about the streetes, as *Jeremie* did, and in casting our eyes here and there, we haue found that which you see: Much more is behind that wee see not. But this is sufficient to prooue vnto the Sluggards face, that as a winter is likely to come: So (if God bee not exceeding mercifull) by all signes and tokens it is hard

at hand: For the Fig-tree hath lost her tendernesse, and there is generally a fall of the leafe in all places: and when wee see that, we may know for a certaine that Winter is neere: Therefore (O Sluggard) put off the time no longer: But while it is yet Summer, prouide against Winter, least thou repent it too late. By this time the Sluggard might haue beeene awakened, but hee sleepeth still: And therefore now let vs heare the Lord calling on him, and what answere he will make when he is called.

(***)

The



The fifth Sermon.

¶ How long wilt thou sleepe, O
Sluggard? when wilt thou a-
rise out of thy sleepe?

THis question de-
manded of the
Sluggard, doth
most notably set
forth his nature,
which delighteth in sleeping
long, which loueth ease and
idlenesse, which hateth labour
and diligence, and yet counteth
all but a little, though hee
hath beene long idle: And fi-
nally, is so farre from amend-

ment, being admonished, that hee resolueth still to continue as hee began, excusing it by a littie, and a little. Whereby wee may see, that what soeuer can be said to the Sluggard that wanteth the Spirit of God to quicken him, is but as so much water poured on a Black-moore, the water is spilt, and the Black-moore is neuer the whiter.

In this demand to the Sluggard, the Lord expostulateth the matter with all of vs for our duties, and rowseth vs out of our dead sleepe, to shew that wee are all too carelesse in our duties commanded of God: So loath is the Lord to leaue vs to our selues, that when hee hath called once, hee calleth againe, and debateth with vs for our carelesse, as hee did with *Israel* his owne people for their vnkindnesse.

nesse and wilfulnesse in refusing
the meanes of their saluation:
Saying, *why will you die O house* Eze. 18.
of Jacob, why will you die? 31. That
both they and wee might see the
great goodness of the Lord to-
wards vs, and that the Lord
might bee iustified when wee
are iudged, and cleared when we
are condemned: Because our de-
struction is of our selues, which
sleepe on still when wee are cal-
led, and yet count all but a lit-
tle. And this may serue as a no-
table patterne of loue for Chri-
stians to follow, in reclaiming
their brethren that goe astray:
whereby wee are taught not to
giue them ouer at the first; But
when wee haue taught, to teach
againe, and though wee haue
called once, and often, yet to
call againe, and not to leaue
teaching, and instructing, and

calling, and expostulating with them, till they beare and returne, if there bee any sparke of hope left vnto vs : Like those that blow at a coale till it hath set all the wood a burning. And in dealing thus with our brethren, let vs but imagine that wee are labouring to fetch one againe that is fallen into a swoone, who with often rubbing and chafing, with much pinching, boxing, and wringing, may bee recouered againe, or else not.

The former patterne of diligence in the *Pisnire* was sufficient to controule vs all, and to humble vs, for our slothfulnesse in our calling, (if wee were wise indeede, for a word to a wise man is sufficient) and very effectuall is that doctrine which the Lord hath taught vs by it:

Yet it pleaseth God to goe on still in expostulating and debating the matter with vs (as wee see) whereby wee may learne, what a hard matter it is to awaken our sluggish nature, and when wee are awake , as hard it is to keepe vs awake : For our eyes are no sooner open, but wee fall to nodding againe: Like the Disciples of Christ, who slept on still, though their Master called them , though hee called them lowd , and often , though the tempter were neere, and they in danger of falling into the pit of temptations ; yet could they not watch so much as one houre, so heauy were they : And so it is with vs , if wee bee as good as Christs Disciples. Now if the best bee so heauie and sleepie, what are the worst ? The experience herc of wee haue daily : Let

vs goe but to the Temple where the W^or^d is preached, and there wee shall see men no sooner set downe, but fast asleepe. And the like we find at home in performing our spirituall exercises, whether it bee of Prayer, or reading, or singing Psalmes, or instructing our Families, though Gods Spirit doth sometime touch vs, and awake vs, yet are wee soone forgetfull, and sleepe creepeth on againe. Therefore the Lord giueth vs to vnderstand, that wee haue neede of many words to Rowse vs, and all little enough. For sinne is stubborne, like a monster whose face is of Brasse, whose necke is of Yron, and his heart as heard as Adamant. And therefore when the Prophets had to deale with the stubborne *Iewes*, the Lord told them that they should deale

deale with a stiffe-necked people, whose neckes had sinewes of Yron, and therefore would not easily bow to the yoake, and their faces were of Brasse, and therefore would not blush, at any thing, and their hearts were harder then the Flint-stone, and therefore would not easily relent. They were euен such as the Preachers now adaiies speake vnto. *Paul* saith, hee spake often against belly-gods, which are enemies to the crosse of Christ, telling them that their glorie would bee their shame, and their end damnation, if they repented not: And yet they continued still in their sinne, as if it had neuer beeне touched, and *Paul* continued still in beating vpon them for it, as if hee had neuer touched them: To teach vs, that it is not enough to glance at sinnes

Eze.3.6

Philip.3.
18.

afaire off, (as the manner of many is) and to touch it lightly and away, as some would haue it: But to hammer him, and never to leaue beating and calling vpon him, till hee bee made either to yeeld, or to flee: Which cannot bee done with glancing, and touching: For hee hath a thicke skinne, and hard scales, vnder which hee lieth fast a-sleepe. And this the seruants of God haue well vnderstood: Therefore *David* (being guilty of his owne slothfulnesse in the seruice of God) made vowes, and bound himselfe by band as it were to a more constant course in the seruice of God: *I haue sworne* (saith hee in one place) *and will performe it, that I will keepe thy righteous Judge-ments.* In another place, the Church prayeth God to remem-
ber

Psal. 119.
106.

Psal. 132.
1.3.3.

ber *David* : That is, this couenant made with *David*, and all his troubles. And amongst other speciall vertues that hee is described by, this is one, that he swore vnto the Lord, and vowed vnto the mighty God of *Jacob*, saying, and vowed that hee would not enter into the Tabernacle of his house, nor come vpon his pallace, or bed, nor suffer his eyes to sleepe, nor his eye-lids to slumber, nor the temples of his head to take any rest, vntill hee found out a place for the Lord, an habitation for the mighty God of *Jacob*. Thus that holy man (perceiving his zeale to faint) would bind himselfe in many oblations. And thus also in the exercise of Prayer, the seruants of God doe vse many words, not because they delight in many words, and

vaine babling, (as *Pharisees* and *Papists*, which labour it with their lips, thinking to be heard the sooner for their lip-labour) but thereby labouring to amplifie their griefe : And because they doe not yet sufficiently see the wants that be in themselues, therefore they vse many words, as bellowes to blow vp their mindes, and to kindle their fainting spirits in zeale, and feruencie. And for this cause likewise the seruants of God haue set themselues to their taske of reading, and praying, and studying, that so much they will reade (if God will) euery day, and so often they will Pray euery day, as *David* and *Daniel* set themselues to Pray three times a day at the least.

And thus I say, in these and all other things belonging both

to their calling, and to their profession, they haue still tasked themselues, and applied their taske through the grace of God, which (as Saint *Paul* saith) worketh and laboureth in them, fearing least otherwise they should doe but little or nothing. And in the doing of their taskes, it is a wonder to see how sluggish they are, and what a number of Letts and Lions lie in the way (as the Prouerbe saith) that they be constrained to pricke themselues forward, and then they drag their legges after them too.

In this demand we are (as we see) accused, and indited of making great delaies of those duties which wee owe to God. A matter surely very worthily to be expostulated: For it is a true token of a soule that feareth not God.

Note that

God, to driue off so long the doing of that which the Lord by his word requireth to bee done: For if they feared God, they would be more diligent, knowing that God is able euery minute to cast them downe to hell, and to presse them with his iudgements.

Some goe on (for all this) and say, the time of their calling is not yet, they are not called yet: Although they heare the Word, and know in their owne conscience that they doe euill, yet they goe on like desperate wretches, making a mocke at the iudgements of the Lord, and say, they are not called yet, when they are most evidently conuicted in themselues, and by themselues. And being told of it, they tel' vs, that they must pray to God to bee mercifull to them

them in that, and so they continue still in their rebellion, bathing and rotting in their sinnes; like *Naaman the Affryian*, who said, *God bee mercifull to mee in this*: For though hee knew it to be a sinne to goe in to his *Rimmon*, yet he must goe in and doe as his master did, and God must dispence with him in that.

Many such *Naamans* there are still, which haue one *Rimmon* or other that they know of, and yet they sleepe on still in their beloued sinnes: Some in Vsury, some in Whoreing, some in Stealing, some in Swearing, some in oppressing the Poore, some in deceiuing both Rich and Poore, some in scoffing at Religion, some in prophaning the Lords Sabbath, some in persecuting their Brethren, some in their Ambitious and Vaine-glorious attempts,

attempts, and some in one sinne, and some in another, euery one hath his *Rimmon*: And thinketh in his base conceit, that the Lord is as negligent in punishing of their presumptuous rebellions, as they are in obeying his holy Commandements: But let them take heed of dallying too long with his Maiesy, for he will not be mocked, though they be deceiued.

The children of God are commended (in the world) for their diligence in obeying the will of God, when once they know what was his pleasure: When *Abraham* was commanded to circumcise himself, and all the male that were in his family, he might haue sought many toyes to drive off the time, as that he had many soules in his house, himselfe was ninety nine yeeres old, but

but hee circumcised them all presently that selfe same day. So when he was commanded to cast out his sonne *Ismael* ouer night, hee gate vp early in the morning, and did it, as hee was commanded, which might bee a hooke to pull out his very bowels: To cast out his sonne was grieuous vnto him (as the story sheweth (yet hee did neither deny, nor delay the doing of it.

Gen. 11.

12, 13, 14

So in the 22. of *Genefis* wee reade, that when hee was commanded to offer vp in sacrifice his onely sonne *Isaac*, (which might haue cut his heart-strings in pieces) yet hee delayed not the time, but rose vp early in the morning, and went speedily about it: I am perswaded that *Abraham* loued his sonnes, (and he had cause so to doe) as deare-

ly as wee loue our sinnes, and yet when God commanded him to cast out one, and to kill the other, he was ready to doe both: How ready then should wee be to obey the Lord when he commandeth vs to cast out, not our children, but our iniquities, and to sacrifice not our sonnes, but our sinnes, which else will cast vs out of Gods fauour, and sacrifice vs in the valley of *Gehinnom*, that is, in the pit of hell fire? Surely, if we beleueed the promises of God, and feared the iudgements of God as *Abraham* did, wee would no more sticke at the matter then he did.

Many haue received as good a warrant from God and her Maiesty, both of Magistrates, and Prelates, and Pastours, and Peopple, for the casting out of many abuses and corruptions, both in

in the Church and Commonwealth and in their priuate Families, as *Abraham* had for that which he did ; but they are not yet halfe so forward as *Abraham* was ; nay, would to God they were not backward : which sheweth, that though *Abraham* were the father of the faithfull, yet he is not their father, because they are vnfalhfull.

If men cannot like that duety which commeth slowly from vs, much lesse is it acceptable to God. Wee must first serue our selues, and then obey God, as he that would first goe home and bury his father, and then come and follow Christ.

Mat. x. 21.

But this obedience looseth the fauour of God, therefore what reward can they looke for, which haue a purpose indeed to leauie their sinne, but not till

N. 2. their

their sinne leave them ? That will serue God , but that is, when for want of ability or occasion they can serue the deuill no longer ? That will measure out the Lord a part , but yet with a false ballance ? That will giue the Lord the cup , but it shall be when the deuill hath drunke the best of it, and nothing is left but the dreggs of old age in the botome ? Oh let vs consider what we pray, when we say, *Thy will be done in earth by vs , as thy Angels doe it in heauen.* The Angels neuer delay their busynesse, but doe it speedily , and therefore the Scripture doth giue them wings to note their swiftnesse : now if wee say this prayer , and doe not serue God diligently , what doe we else but dally with his Maiesy ?

How long wilt thou sleepe , O Sluggard ?

*Sluggard? How long shall God
dance attendance upon thee? As
the Lord in this demand doeth
charge vs with delayes in his
seruice, so in the same words
he doth likewise teach a way to
redresse the same. And that is
to consider how long wee haue
slept, or how long we haue made
the Lord to waite our leasure in
euery thing. And in the Scrip-
ture wee shall finde that by this
meanes the children of God
haue beeene much stirred vp to
doe their duety.*

*In the 119. Psalme. verſe 90.
David saith, Hee conſidered his
wayes, and then made hafte to
keepe the Commandements of
God, which he did not before he
conſidered his wayes, that is, be-
fore he conſidered how long he
had gone out of the right way,
and wandered in his owne croo-*

ked wayes: to shew that the cause why wee put off the keeping of Gods Commandements is, because wee consider not how long we haue dwelt in our sins. But if we doe consider how long God hath forborne vs, and swallowed vp our sinnes in his mercies, this would make our stony hearts to relent, except we were past all goodness. To consider (I say) how long the Lord hath spared vs when he might often most iustly haue punished vs: How he hath euery morning renewed his mercies with vs, when hee might haue consumed vs in our sinnes: And how long wee haue disobeyed him, and prouoked his Maiestie to wrath, except wee were desperate, and giuen vp to a reprobate minde, these things would wring bitter teares from our eyes. He hath

wooed vs , and besought vs this
thirty sixe yeeres, by his Word,
to bee reconciled vnto him, and
still wee prouoked him.

Then let the sluggish Magistrates consider of this : How long will they neglect the glory of God , to set vp their owne ? How long by their euill examples shall the people stumble and fall into hell ? How long shall the poore cry out for Iustice ? How long will they continue in discountenancing of good men and good causes, and many foule faulcs moc would be considered of them , how long they haue continued ? This is also for the slothfull Minister to thinke vpon : How long will they keepe the doore of Heauen shut ? For if they had preached diligently and faithfully, it had beene impossible for Poperie to

haue crept into so many mindes as it hath done. How long will they betray Gods cause, and let the people perish for want of instruction? So to the adulterer also, how long shall the Lord beare thy filthynesse, and how long wilt thou abuse thy body and thy soule in his sight as thou doest? And how long will the Vsurer eate vp the Lords people, as one eateth bread, and grind the faces of the Poore like a Mill-stone? This must also come to the quarreller, and malicious person to be considered of: How long will they abide in their hatred, biting one of another? Is there no end of their malice? Will their rash iudging, and condemning one of another, never come to an end? This is also spoken to Parents: How long shall the Lord

Lord call vpon you to bring vp
your children in the feare of his
Name? How long will you suf-
fer them to liue so wantonly,
and so loosely as yee doe? How
long shall they goe vp and
downe the streets with such fil-
thy songes, oathes and ribaldies
in their mouthes to beray their
filthy education withall? Con-
sider of this question also, you
that bee seruants, how long
shall the world complaine of
your idle and vnfaithfull ser-
uice? When will you begin to
adorne the doctrine of the Go-
spel, with your good conuersa-
tion? This is also for vnthriftie
Gentlemen, that spend their
dayes in play, and ryoting? How
long will you bee vnfaithfull
stewards? How long shall the
Lord wait for your conuersion?
This is also to occupiers, which
liue

live by false oathes, by false weights, false lights, and false tales: How long shall the Lord daunce your attendance for the reformation of these abominations? There bee many moe that are also to consider of this point: But that which the Lord speaketh to one, hee speaketh to euery one, *How long wilt thou sleepe O Sluggard?* Though the Woman of *Samaria* dallied and iested long at the words of the Lord Iesus, yet at the last, when Christ told her what shee did, and shee perceiued him to be the Meffias indeede, shee beleueued, and ranne into the Citie, and called her neighbours to come and see. Christ hath told vs all that wee haue done, and all that we ought to doe, and yet we beleue not his words; but put them off with scoffes and iests:

Job.42.9.

And

And those that would goe to Christ, wee doe not further them, but hinder them. Now if we continue at this stay, shall not the Woman of *Samaria* condemne vs? In the 18 of *Luke* the 4 and 5 verses, wee reade of a wicked Judge, which feared neither God nor man: Yet when a poore Woman was importunate with him, at the last hee heard her. The Lord by his Ministers (poore men I confesse) hath beene importunate with vs to heare his suite, and to reforme our selues by his Word, which is not for his good, but for our owne, as hee saith in *Deut.* *Oh that there were such a heart in my people to heare me, and obey me, that it might goe well with them, and their children.* But yet wee heare him not. Now, if wee still shall give him

*Deut. 5.
29.*

the deafe eare, hardening our hearts when wee should heare his voyce, shall wee not shew our selues worse then hee that feared neither God, nor man? When Christ forbad the deuill to torment and vexe a man, hee trembled at his word, and obeyed his commandement. There be many that deuise with themselves how to molest and vexe the children and seruants of God, for professing the trueth, and discharging a good conscience. The Lord Iesus hath often forbidden them, crying to them, as hee did to *Saul*: *Saul, Saul, why persecutest thou mee?* *Thou doest but kicke against the pricke*: And yet still they persist in their purpose. By which it should seeme, that they haue less feare of God in them then the deuill himselfe: And if

they still continue so, shall not the very ideuils of hell condemne them?

When the Lord spake the word, the *Flies*, and the *Lice* came, and were obedient to his commandement. God hath spoken many words to vs, and yet wee obey not: Therefore they also shall condemne vs. When God spake, the *Graſhoppers* came, and *Catterpillars* inumerable vpon the land of *Egypt*, and when hee spake the word, they went away too. There bee many *Catterpillars* come amongst vs, before they were called, and all the words in the world will not driue them away againe: Therefore the *Catterpillars* of *Egypt* shall condemne the *Catterpillars* of *England*, in the day of Iudgement.

psal. 105.
31.

Though

Luke 22.
10.

Though *Peter* did three times denie his Master: Yet at the last, when Christ looked vpon him, hee remembred himselfe, and went out and wept bitterly. Wee haue oftner then three times denied our Master, Christ hath both looked vpon vs, and spoken vnto vs, but yet wee remember not our felues: Nay, wee are so faine from weeping and grieuing at the matter, that wee rather reioyce and laugh it out. Therefore if we still so continue, what weeping and wailing will there bee at the last? For it is said in the Gospel, *woe bee to them that laugh and reioyce now: For they shall weepe and lament.*

Luk.6.35.

When God had warned *Pharaoh* to let *Israel* goe, and plagued him for detaining of them still: At length hee asked him this

this question, *How long wilt thou* Exod. 10.
refuse to humble thy selfe before 3.

me? So the Lord hath warned vs often to let our sinnes goe, and hath also in some measure plagued vs for keeping them still. Now hee asketh vs also the same question. How long will you refuse to humble your selues before the Lord? Which argueth that wee are growne as hard and as desperate as *Pharaoh* was, which is also a signe of greater plagues yet to ensue. Now this is fearefull and grieuous when the Lord commeth vpon vs with such questions: For that sheweth that hee doth not onely note our sinnes, but the long time that we haue pruoked him by them, and that hee is euен weary in bearing them any longer, and mindeth to vnburthen himselfe of them, and

and to beare no longer. And commonly wee may obserue in the Scriptures, that when the Lord commeth with (*How long? And how often?*) There is some great iudgement following: As in the 14. of *Numbers*, the 11. verse, *The Lord said to Moses*, *How long will this people prouoke me, and how long will it bee, yet they beleeue me, for all the signes which I haue shewed amongst them?* Then marke what followeth in the next verse, *I will smite them with the pestilence and destroy them, &c.* To shew, that though the Lord beareth long, yet hee will not beare alwayes.

When Christ said, *O Ierusalem, Ierusalem, how often would I haue gathered thee, as a Hen gathereth her young ones, and thou wouldest not?* So great was his griefe conceiued with the remembrance

membrance of those mischiefes
that were to come vpon *Jerusalem*, that he could not vtter his
speech without shedding of
teares. Therefore when the
Lord commeth expostulating
the matter with vs in this sort,
with *How long*, and *how often*,
&c. Then let vs beware, if euer
wee beware, whether it bee spo-
ken in generall to all, or in per-
ticular to any one man, that
hath beene often warned by the
hand of God vpon him.

Had not *Moses* prayed for
the *Israelites*, they had perished
often times in their sinnes: So
if some did not pray for vs,
(whom yet wee can as hardly
abide, as they could abide *Mos-*
es, when they would haue ston-
ed him) surely wee had per-
ished ere this time. When the
Lord sware in his wrath that the

Exod. 32.
10, 11.

Iewes should not enter into his rest, he set them downe the causes which moued him thereunto, and those were in number fise: They tempted him to try what hee would doe: Then they prouoked him by their often murmurings, &c. Then they grieued him with their continuall vnkindnesses and rebellions: Then their hearts were filled with error. And how could it be otherwise? for they cared not for the knowledge of his wayes. And to aggrauate the matter, and to make their sinne appeare in his full ripenes, he sets downe the time, how long they had continued at that stay, saying, *Fourty yeeres long haue I beene grieued with this generation, &c.* Fourty houres had been much to grieve the Lord, but fourty yeeres was intolerable.

Now the same sins also are we also to be indited for : and if no Iurie will find the indictment, our owne consciences will cry guilty. And how long haue we grieued, and tempted, and prouoked the Lord ? Hath it not beene euer since the Gospel came among vs ? waxing euery day worse and worse ? And what doth that now lacke of fourty yeeres long haue I beene grieued with this generation ? surely but a little.

Thus the Lord (we see) marketh well enough euery thing, not onely what we doe, and how we liue, and how we sinne ; But how long wee haue sinned, and how often wee haue beene warned, and how long we haue refusid to returne, and to humble our selues : Yea, the Lord marketh how many yeeres, how

many monethes, how many weekes, how many houres, how many Sermons, and how many sentences in euery Sermon wee haue passed ouer in carelesse contempt, without trembling at the word of the Lord, or profiting by his corrections. And according to the time of his long suffering and patience, and of our stubbornnesse and disobedience, shall his iudgements bee powred vpon vs, if we doe not preuent them by true and speedy repentance.

Long did the old world sleepe in their sinnes: Long did *Noah* preach against their sinnes, and at last the flood came and awakened them to their cost: Long did *Sodome* and *Gomorrah* sleepe, and long did they vexe the soule of righteous *Lot* amongst them, and at last the fire of Gods wrath

wrath awakened them : Long slept *Jerusalem* in security, but at the last their enemies awaked them. So *Nabuchadnezzar* heard his dreame as a dreame, and *Daniel* told him what would come of it, long before it came, but he fell asleepe againe; and at last the Lord turned him out amongst the beasts, and then hee remembred himselfe; But he was seuen yeeres first in learning his lesson.

And this is most certaine, The longer the blow bee in fetching, the heauier will the wound bee when it commeth : And the deeper the arrow be drawne in the bowe, the deeper it pierceth when it is let flie. Now in truth, all this time the Lord hath forborne vs, he is but bending of his bowe, and whetting of his sword, and aiming at the marke : and because he doeth not yet let

goe at vs , we thinke there is no such matter. But we deale with the Lord (oh miserable wretches that wee are) as birds play with a skar-crow standing in a corne-field with a bowe and arrow in his hands , as though hee would shoot, but doeth not ; and therefore they euē waxe bold by little and little , and at last euē flie to him , and sit downe vpon him , and picke vpon him. In all holy reuerence of Gods vnspeakeable Maiestie bee this comparison made, which serueth onely to declare the base and brutish conceit that the wicked haue of God, and his long sufferring of them. But who knoweth the force of the Lords wrath ? (saith the Psalmist) for after as a man feareth , so shall his wrath be ; and when it commeth , it shall burne like

mountaines of fire, which no
Sea of water shall bee able to
quench, if once his wrath bee
kindled, yea but a little.

And on the other side, (for
the comfort of the godly and
faithfull, which haue a sanctifi-
ed desire to awake out of their
sleepe, and to serue the Lord at
the last in all holy obedience,
and carefull diligence) though
wee haue long tempted the
Lord, and tried him : Yet if
now at the last wee awake in
trueth, wee shall find, that as he
hath beene long in suffering, so
hee will bee as rich in mer-
cie. The Prodigall child was
long absent, and at last (return-
ing truely humbled) was wel-
come to his father, and ioyfully
receiued : And so shall wee bee
to our heauenly Father, if wee
make such a returne, and that

betimes. Therefore let none be so desperately minded as to continue still his old course, as though there were no hope of grace at his returne. And let none be so discouraged with the remembrance of his long sleepe, as to runne quite away from the Lord : For God will find vs out wherefoever wee become, as hee did *Adam* when hee had hidden himselfe (as hee thought) among the trees of the garden. The deuill indeede will bee ready to shew thee what a great way thou hast to goe backe againe, what a number of duties neglected thou hast to repent of while thou didst lie asleepe, and how hard a thing, and impossible it is for thee to performe all this ; and all to discourage thee, and to keepe thee still fast asleepe, but beleeue him not :

For

For wherefore doth the Lord else put thee in mind of the same things, but to haue thee awake and bee diligent in doing thy duety hereafter? And wherefore else doth hee thus reach foorth the hand of his grace vnto thee, but to helpe thee vp, which canst not helpe vp thy selfe? Therefore giue ouer now at the last; and bee resolute in the worke of the Lord, and the Lord hath promised, that all that is past shall bee forgotten. Let vs therefore in the feare of God, leaue our delaying, and descanting, and lay this doctrine to our hearts, that it may appeare in our liues, that wee be truely awakned, and all will bee well: If not, but our purpose be to sleepe still, then the Lord by his Apostle doth giue vs to understand, that custome of sinne

will breed hardnesse of heart,
and hardnes of heart will bring
forth impenitencie in the end,
that thou shalt not bee able to
repent if thou wouldest. And
thus haue wee heard the Lord
calling to the Sluggard, and ex-
postulating with him for his
long sleeping. Now wee will
beare what answere the
Sluggard maketh vnto
the Lord.

(* * *)

The



The Sluggards answere.

The sixth Sermon.

10. Yet a little sleepe, a little
slumber, a little folding of
the hands to sleepe.

N this answere
the Spirit of God
doth so liuely de-
scribe the condi-
tion of the Slug-
gard, that hee may know hee is
in his bosome, to shew vs that
hee can paint out our sinnes as
plainely as wee doe commit
them: For hee is in our hearts,

and waiteth vpon vs, and can tell what we doe, and though the wicked cannot see them, because the deuill hath blinded their eyes, yet Gods Spirit doth search them out, because all things are open in his sight, bee they in respect of men neuer so secret.

Now the Lord in causing the **Sluggard** to speake for himselfe, doth make it knowne to all the world, that hee hath no wrong offered him, because his owne mouth hath testified against himselfe, and openly shamed himselfe, and therefore his condemnation must needs be when it cometh, both great and iust. For whereas other sinners, being called to their answers, were both afraid of God and ashamed of themselues, the Sluggard cleane contrary as a beast

that is past all feare of God, and shame of the world, resolueth still to continue in his old course, counting all but a little.

When *Adam* and *Eue* saw their owne nakednesse, they blushed, and feared, and ran away for feare, thus wrought their pride and disobedience: When *Caine* saw his wickednes, hee knew not what to doe, except despaire, but wished it vndone againe, and thus did murder bestirre himselfe, when hee was awakened: When *David* was rowfed for his adultery and murder, hee said that hee had offended: When *Paul* was called to his answere for persecuting Christ, hee fell to the ground astonied, and tooke a new course: When *Peter* was awakned for denying his Master, he went out and wept.

And

And thus we see, that when pride and disobedience haue beeene called, they haue feared the Judge; and when murther and adultery were called, they feared the Judge; when persecution and treason were called, they feared the Judge: And all other sinnes being rowfed out of their holes haue startled at the call, seeking either how to yeeld, or how to flie. And being conuicted, haue all cryed like the prisoner at the Barre, O my Lord be good vnto me now, and I will neuer doe the like againe.

But when Sloath and Negligence were called, and indited by the name of Carelesse his children, they (in stead of submitting themselues to the mercy of the Judge) stand to the defence of their fault; and like beasts

beasts both carelesse, shamelesse, and gracelesse, in stead of saying, Pardon O Lord that which is past ; and we will take a new course, they cry out to the wonder of all the world, and the vtter shame of themselues, *Yet a little more sleepe, and a little more slumber, &c.* Wee haue not enough yet, and all is but a little; so that shamefull was Pride, and Rebellion, and Murder, and Whoredome, and Persecution, and Treason, and all other sinnes, but shamelesse is the Sluggard, and passeth them all in wickednesse.

Here then we are taught to make a reckoning of our sluggishnesse ; and it argueth that we count all too little to giue vnto sin and Sathan : As though they were two such deare friends of ours, that we could not doe two much for them. And the devill

deuill on the other side, who hath taken vp his lodging in the wicked, and gotten like a fawning guest, into the minds of the godly; he cryeth still, A little more, a little longer, and though we haue suffered him with his Impes to lie sleeping in our Churches, in our Commonwealthes, and in our Shops, and Markets, in our Houses, and Families, and in our Soules almost fourty yeeres; and in some twise fourty yeeres; yet he hath taught vs to say, Yet a little, and a little, and still he must haue a little more; Like *Achsa* in the 15. of *Joshua*, who when she had begged of her father an inheritance of the South Countries, then shée must haue certaine grounds with wells and springs. Such a shamelesse begger is sinne and Sathan, that they never

uer leaue begging; Like hungry Courtiers, and couetous worldlings, which will not sticke to begge their owne brethren for fooles, to haue their Lands; and not rest there neither, but would begge the garment from the Kings backe, and the King himselfe too, with a good will, if they thought they might haue them for the begging: And yet count all but a little. So playeth the deuill too, he will still haue a little and a little, and never leaue till by little and little hee getteth both body and soule into hell. And so sweete hath he made sinne to taile of the wicked, that they cry still a little more of it, and find no fault with it; but that there is too little, and they cannot haue e-nough of it: Like little children which know not what is good

or the[n]: If they begin to taste honie once, they will not leaue eating by their good willes, till they be sicke with eating. And so greedie of sleepe is the Sluggard, that as *Esaū* would sell his birth-right for a messe of porrage: So hee will sell his soules right for a messe of sleepe, and a little more sinne.

But as for Religion, and things pertaining to the worship and seruice of God: As the knowledge of the wayes of God, and the graces of the Spirit of God: They thinke that of such things they haue enough, when they haue nothing, like the luke-warme *Laodiceans*, who thought they were rich, and increased with goods, and had neede of nothing: When they were wretched, and miserable, and poore, and blind, and naked.

ked. And heere now appeareth the difference betweene the wicked and the godly : For the seruants of God hauing a little mortified themselues through the grace of God, they are come to this point : That all they can doe is too little for the seruice of God, but are desirous still to serue him more, and better, and still to bring more and more knowledge, more faith, and more repentance, and more loue, and more zeale, and more holinesse, and more courage, and more good works, to the glorifying of their heauenly Father. So free hearted are the true children of God, whom the Sonne of God hath made free indeede, that they thinke they can never doe enough, like the free hearted *Jeromes*, which still brought either Gold or Siluer, or Silke, or

Ioh.8.36.

Haire, or one thing or another to the building of the Tabernacle, and as they left not bringing, till they were stayed by Proclamation: So in building the Spirituall Tabernacle of the Lord, the Children of God leane not comming and going to the exercises of Religion, Preaching, and reading, and hearing, and meditating, and practising till they be stayed by death: For Proclamations, and Lawes, and Statutes haue beeene made, but all that could not stay them: Nay, it hath made them more diligent, and painefull like the *Pismire*, because they perceiued Winter to approach: Yea, they doe also encourage their owne soules, and their brethren with them, saying as *Elish* said to *Ahab*, *Get thee up, eat and drinke, for there is a sound*

sound of much raine: So say they one to another, get thee vp, reade and studie, preach and pray, and loose no time, for there is a sound of much trouble: And all their feare is that they shall bee stopped and stayed by the way, when troubles arise, as *Elijah* feared least he and *Ahab* should bee stayed by the raine: They can scarcely haue any rest in their hearts, but are still panting with *Dauid* for breath, like the *Hart* in continuall chase. They thinke they haue done nothing, they can see nothing but their sinnes and wickednesse, their rebellious motions, and corrupt cogitations of their owne false hearts, doe still appeare vnto them, and afright them: They suspect all their doings like *Job* that holy man, who feared all his wayes. And when they haue

psal. 42. 1.

done the best they can, they still condemne themselues for vnp-
profitable seruants, still crying
out to their soules, as Christ
said to the young man that was
so forward in the Gospel, yet
one thing is wanting: So they
say, yet my soule, either for the
matter, or for the manner some-
thing is wanting.

It is not then with the godly
Christian, as it is with the super-
stitious Papists, which thinke
they may serue God enough, by
their owne deuises, and stints of
Mattens and Evensongs, and
their Orisons, and their Kyriley-
sons, and their Masses, and their
Ladies Psalters, and their Iesus
Psalters, and their often bela-
bouring the Name of Iesus, and
their patterning of Beads, besides
their Pipings, and Singing, and
Perfuming, and abundance of
draffe

draffe more to fill vp the tubbe
withall, that let the hogges
come home neuer so hungry, yet
there is meat enough for them,
and some to spare for their
friends that will giue any thing
for it, which they call workes of
supererogation. Now when their
taskes are done, all must bee set
vpon the score, and the Lord
must be beholding to them for
their deuotions, and Heauen
they must haue of duety, not of
fauour: Like the Meritmongers
of Ierusalem, who going to
Christ in the behalfe of the
Centurions seruant that lay Luke 7.4.
sicke, told him that hee had de-
serued to be healed at his hands,
because the Centurion had buil-
ded them a Synagogue. And not
much vnlike is the Atheists and
Protestants at large, liuing vnder
the Gospel, though they defie

Popery with open mouth, and wide throates, yet they are too Popish in this point; For they doe not thinke that God is well serued of them, if they goe to Church when Sunday comes, and heare a few cold prayers read, and after dinner spend the time at Cardes, or Tables, or Bowles, or Churchalings, or in one vanity or other: But if they haue beeene at Church in the forenoone, though it were but to sleepe at the Sermon, the Lord is much beholding to them. But to come at the beginning, and continue waking and attentive to the ending, both forenoone and afternoone, that they thinke may serue for a great while: But to haue Preaching euery Sabbath day, and in the weeke too, that is counted an unreasonable seruage of God.

But

But the godly they thinke
they haue neuer enough of the
seruice of God and his worship :
And for this cause they haue de-
sired to liue still, not for feare of
death, which indeed is a vantage
vnto them ; but for that they
haue not serued God enough,
and in the graue they cannot
praise his Name. So *David* de-
sired to liue still, that hee might
declare the workes of the Lord.
And in the 119. *Psalme*, he saith,
Let my soule liue, and it shall
praise thee : This he craued be-
cause hee had not praised Go-
d enough. And vpon this *Pau-*
discussed this question in his
heart, For my selfe (saith he) it is
better to die : but for you (mea-
ning the Chuch) it is better
that I liue still ; to shew, that
if we haue any desire to liue lon-
ger, it must be that the Church

Esa. 33. 18
19.Psal. 118.
17.Psal. 119.
175.Phil. 1. 22,
23.

of God may be the better for vs: For the godly are of that minde that they cannot doe enough for the good of the Church of God. They are like *Abraham*, who when hee began to speake with God, would still haue one question more: And like the Disciples, who when they heard Christ commend the Bread of life, said, *Lord, euermore give vs of this Bread.*

Job.6.34.

Now if this be the affection of the godly, all too little; then what shall we say to the wicked, which count all too much that is giuen to God? like *Iudas*, that grudged at the cost that was bestowed vpon *Christ*, counting it more then needed. But this was because *Iudas* had the bagge, and was a thiefe to Christ: And so the wicked haue the bagges, and would fill their bagges with the

the spoiles of Christ and his Church. They say they haue heard a Sermon once in a yeere: what, so many say they? heare one and follow that well, &c. This is the voyce of a wicked heart, that knoweth not what he oweth to God: If he knew that he oweth him all his life, hee would not speake in that sort.

Concerning the things of the world, they play the Horse-leeph that lieth sucking still, and never cryeth hoe. And they are of *Achabs* humor, when hee had a kingdome, yet he wanted a vine-yard, and a little was still wanting. So worldling professors of the Gospel, when they haue much, and that which they desired, yet they must haue a little more, another House, or another Lease, or another Benefice: But as for the Lords part hee shall

haue the offall, or refuse of their crooked old age, when they can serue the deuill no longer : But then the Lord will none, except bee giue them great repen-tance. Therefore , seeing as the Lord is the beginner, and conti-nuer, and ender of our life ; Let vs offer him all for a sacrifice, and yet say, We are vnproufitable seruants, and haue done but our duety.

Againe , here wee are to note further the cunning of the deuill : For bee bringeth men by degrees to the top of sinne : Yet a little, and a little, saith he, and all is but a little : Yet all these littles being laid together, make a great deale. And as a covetous man gathereth his Farthings and his Halfe-penies together, till they come to a Pound , and so becommeth rich in the World :

World: so the deuill teacheth the wicked to gather, now a little and then a little, till at last they become rich in sinne, but bankruptt in the grace of God: For there is neuer a sinne that is let into the soule, but it letteth out many graces of Gods Spirit. It is no dallying with the Lord: For in *Romanes* 2. 5. the Apostle saith, They that abuse the long suffering of God, doe in the hardnesse of their heart heape vp vnto themselues wrath against the day of wrath. Therefore let vs take heed of this little: For by little and little the deuill creepeth vpon vs. The wicked goe scoffing at the children of God: Oh there goes Puritanes, and Precisians, &c. And what? Are you so precise? Why? This is but a little oath, a little merriment, a little of the

the fashion, and a little must be borne withall, and still they goe on powring out themselues to all kind of wickednesse, till they bee so drunken with sin, that they know not what they doe, or where they bee.

The deuill playeth the labouer that iueth Wood, who having a great piece to cleave, hath also diuers wedges for the purpose, and euery one bigger then another, and entreth with the least first, and that maketh way for a bigger, and that againe for the biggest of all, and so by little and little the great Tree is split in many small pieces, and made fit for the fire. So when Sathan purposeth to make a spoile of the graces of God in the Soule, hee hath diuers deuises to the purpose, and euery one of them differing from

from another : For the lyar hee hath a packe full of lies : For the swearet hee hath a packe full oathes : And for the scoffer hee hath a packe full of frumpes and floutes : And so for others : But hee will enter with a little one in shew , as first to teach men to sweate by their faith and troath, or by cocke and pie , or by some other counterfeit oath, and tells them that it is nothing: and after , by little and little, when it is growne into a cu-stome with them , they come euen to blasphem the most ho-ly Name of God , Like deuills incarnate, not being able to leaue it though they would. So doth hee draw men to adulterie and so to murder , and so to drunkennesse, by little and a lit-tle: First , by circumstances a-farre off , as of dalliance , and iesting.

ieasting, and quarrelling, and carrowsing, and at last they grow to the very substance of the matter. And so by little and little doeth hee draw men quite from hearing of the Word, to Schisme and Apostacie : First, hee breedeth in them a misliking of the Preacher, for his plainenesse, or his roughnesse, or his tediousnesse, or his life, or one thing or other, and then there is way made for a loathing of the doctrine, and at last they fall quite away from that sincerity which they professed at the first, especially by meanes of such company as the deuill can fit them withall for the purpose. And if one sinne creepeth into our conscience, it will not leauue till it hath made a hole for the entring, and a place for the lodging of horrible

horrible and outragious sinnes.

Then let vs say, that is great, which they call little, and aggrauate our sinnes now, and condemne them now, that they be not made great, and condeameined of the Lord at the last day. The deuill is contented with a little, and a little will please him : Hee will (if hee can) bring thee to all sinne : But when hee cannot doe so, hee will play at small game rather then sit out. As if thou bee a Protestant, and trauellest beyond the Seas amongst Idolaters, and Massemongers, it is sufficient for him if thou doe but salute the crosse as it is carried through the streetes, or bow the knee to *Baal*, though thou doest defie them in thy heart. So if thou bee a Papist in *England*, and goe to Church according to law, it is

no matter, so thy heart bee at *Rome*, and thou keepe thy conscience to thy selfe, that's e-
nough for the deuill, and plea-
seth him very well : For by the
outward gesture of the one, and
by the inward affection of the
other, he doth (as it were by the
ring of the doore) take posses-
sion of the whole house, knowing
that if hee hath the body, the
soule will come too : For God
will haue all, or else none.
Worldly men will say now a-
dayes, if they bee not notorious
offenders, they are not Sa-
thans prisoneis : Which is all
one, as if a malefactor, being
fastened with a chaine but by
the foote to a post in the streete,
should bragge that he is not the
Iaylor's prisoner, because all
his body is at libertie sauing
his foote. Alas poore soules,

how

how wise wee are to deceiue our owne soules. Though wee can see nothing but great beames, yet that is not the way to bee discharged. The Papists can see none but seuen deadly sins that will hurt them: But *David* prayeth both against presumptuous sinnes, and secret sinnes, which would proue presumptuous in time.

Psal. 19.

13.

The Papists haue a question which cannot bee answered, as they thinke: Shew vs the time (say they) when Poperie came in, and when wee fell away, if wee bee fallen from the trueth. Alas poore soules, they are not acquainted with the custome of Sathan: For hee commeth in by little and little: If then a Papist would know how Papistry came in, I will say by the custome of the deuill, by little and

little : For the deuill will not get all at once.

2. Thes.
2, 7.

The Apostle *Paul* saith, The misterie of iniquitie began to worke in his dayes, and to creepe into the Church by little and little : So for worshipping of Angels, the Apostle saith, they worshiped Angels then, and thought it to bee a part of iustification.

Colos. 2.
18.

Also for wil-worship, and humane traditions, as taste not, touch not, eat not, and beating of the flesh, *Paul* spake of it in his time, and called it voluntary religion, which had a shew of wisedome and humblenesse of mind, but indeede were to no purpose. And the chiese part of Poperie, namely, merits and satisfaction by our owne workes, beganne when Antichrist was borne: For

vers. 20.
21, 22, 23.

Paul spake of it, and against it, in his Epistle to the *Romanes*, and the *Galathians*, and almost in all his Epistles.

So for fasting on their Saints Eues, as they call them, their Ember dayes, and their Popish Lenton fast, they haue made it a paynted garment, and very meritorious, and so by little and little they haue made vp this monster of many colours. So came in Ido'atrie at the first into the Church: first, the images of the godly were of a good intent brought into the Temples, and afterwards superstition crept in like a Ring-worme, and men fell to worship them, as in time the *Israelites* worshipped the *Brasen Serpent* in the Wilderness.

Then the supposed pictures of Christ were worshipped, where-

of there grew to bee very many, and never any one to bee like another, but euен as it pleased master Painter: And then the Crosse by the Hie-wayes side, and then the very letters of the name of Iesus: And when the painter had made a picture like some foule Mawkin, or some foolish game-player in disguised colours, and set it vp in a glasse window, or some stone wall, and a toy tooke ignorant men in the head (for strong is imagination) that must bee our *Lady* forsooth, and so to bee worshipped.

Then further, when men began to neglect the most Sacred scriptures of God, which are the onely pillar and ground of all trueth, they began to build vp on Councells, and Fathers, and Doctors, and the interpretation

of the Church, without any triall of the same to bee made by the Scriptures : And at last the word of God (which should haue sit as Judge) was brought downe, and set at the barre to bee iudged by men, yea by his enemies too.

And by little and little it came to this passe, that the Church could not erre in any thing : And that the Church of *Rome* must be that onely priuiledged Church which could not erre. And then they thrust vp on vs what they listed : As the *Philistines* made *Sampson* doe what they wouled, when they had put out his eyes.

But this was done by degrees : For first, the Bishops and teachers waxed rich and wealthie : Then they grew proud and lordly : Then couetous and greedie :

Then idle and lazie : And then
cruell and bloody , as also sub-
till and craftie, to couer all with-
all. And when the starres thus
began to fall from heauen, (that
is, from the heauenly doctrine,
and from heauenly conuersati-
on, to become so carnall and
earthly minded) the Sonne of
righteousnesse also the Lord
Iesus Christ himselfe, that true
light began to bee darkened, and
his Gospel to bee depraued, and
then the Moone (that is) his
Church must needes loose her
light : For shee hath no light
but from the Sunne : And then
(as the Prophet *Joel* speaketh)
was the Church also turned in-
to blood : For vpon these things
grew moſt horrible persecutions
in the Church through the ma-
lice and crueltie of the Prelates,
so that shee failed both in light
and

and life together. And so it is to bee feared, that (for our sinnes) it may fall out againe: For as by little and little the candle goeth out : so by little and little darknesse commeth in. And after the same maner came in such monstrous abuses in apparel, both in men and women, such excesse and riot in eating and drinking, such idlenesse and prophanenesse, as is euery where to bee seene : And so grew tumults and rebellions in the common people : So groweth stubbornenes in servants, and disobedience in children, through sufferance and too much foolish cockering, till by little and little many of them come to shame and confusion.

And thus haue all ill customes growne vp from time to time, both in the Church, and in

in the Common-wealth, and all by the custome of the deuill, that is, by little and by little: yea, and that so softly and sliuely hee creepeth into men, that they can hardly either see him, or feele him when hee commeth: As wee see the weedes grow vp amongst the Corne while men sleepe, but so softly, that no man can perceiue how they grow, or how much they are growne at once: But that they doe grow, and in time (if they be not plucked vp) ouergrow the Corne, euery man may see that: Or as the Iuie by little and little creepeth vpon the Oake, till at last he doth ouergrow and destroy the Oake: So doth sin by little and little get vp, and get the strongest and the mightiest men sometimes vnder him: As it did *Solomon*, and *David*, and

and *Peter*, and diuers others, for all their Wisedome, and Learning, and Iudgement, and Experience, which they had both of themselues, and of the World.

Now, to saue our selues from this usurping and incroching enemy, it shall bee our best course still to pray vnto our God, for the helpe of his grace, and holy Spirit, and still to perswade our soules and our friends by the word of God, to make resistance at the very first entry, and continuall to withstand the beginnings and first motions of Sathan vnto any sinne, lest by little and little, now a stome and then a stome, now a basketfull and then a basketfull, he cast vp his mount, and fortifie himselfe against vs, vntill hee hath battered and spoyled all the good things

things that were in our soules. And that the danger of these same litties may the better appeare vnto vs, let vs remember that sinne is like leauen, a little whereof will sowre the whole lumpe of dowe: It is like fire, whereof but one sparke is sufficient to kindle a great fire, and to burne downe a whole City: It is like a tree, whose stubbes remaining in the ground are enough to giue one a fall: It is like *Iezabel* that painted Harlot, whose very remnants, as the skull of her head, the palmes of her hands, must be buried lest they infect the ayre.

A mote in the Sunne is but a little thing, and yet enough to hinder the sight, to paine the eye, and to trouble the whole body. A Haire is but a little thing, yet enough to stifle a man.

man. The Flies of Egypt were but little things, yet none of the least plagues. The Lice were lesse then the Flies, yet one of the greater plagues that came vnto Egypt. And such bee our sinnes, which we call little sins, and the Papists call them veniall sinnes, that may be washed away with a little holi-water, &c. we count them little and nothing, and not to be stood vpon, nor once to be touched; but in time we may prooue them to bee the greatest plagues that will trouble vs, if securely and rashly wee venture vpon them. For though the occasions and motions perhaps bee but small in respect of grosse sinnes, and hainous crimes, yet there is a hidden corruption in our nature, (whose very froth doth continually annoy the chil-
dren

dren of God) and that may threaten some hainous downefall in time to come : Which hath made euен men of very good report and conuersation to hang downe their heads, still fearing their secret hypocrisie, as that which may breake forth to the shame of all the former in time to come. In regard whereof, Gods children haue such a iealousie, that they tremble at the very first motions, and the least occasion to sinne that can bee. And the rather too, because they see many excellent men in gifts, and constant in profession, for a long time, whose end hath not answered their beginnings. And this is very true, whether we looke into the word, or into the world, and is a thing which may much humble vs. For though wee may remember

member what wee haue beeene,
and what wee are, yet who can
tell what may come to him
hereafter, especially if they yeeld
to a little and a little.

But alas there bee some too
venterous, which thinking it no
masterie to offer themselues to
masking, and minstrelsie, and
dauncing, and wanton company,
or to runne into quarrels, and
brawles, and contentions, as
though they had their eares and
their eyes, and their hands at
commandement: But Gods
children are afraid of these oc-
casions, as knowing that their
eyes may bee prouoked to lust,
their eares may quickly listen
to vnchaste delights, and their
hands may suddenly strike a
deadly blow, &c. Therefore
both men and women are to be-
ware how they venture vpon
such

such small occasions, for though thou meanest no such matter, yet for thy venturing without warrant, thou mayest bee ouer thy shooes before thou bee aware.

And yet because vice is so neere vnto vertue, wee must else beware of superstition, for the enemie still laboureth either to make vs too hardie and venturous, or else to feare it too superstitiously. And to these temptations our nature is very pliable. First to presumption, and ouer much hardinesse, as may appeare by our common speech. Tush the Preacher is but a man as I am, he hath his infirmities as well as others: Wee are no Angels, our nature is corrupt, wee are but men, and I am sure you will not make vs Gods, a little is not so much, and

and if God were so hard as you would make him, that were hard indeede, &c.

Thus Sathan commeth to tempt men vnto presumption: But when he would driue men to despaire, then hee apparelleth himselfe in another sute, and then of a Flie hee maketh an Elephant, and of a moate a mountaine. If hee cannot bring men to make conscience where they should, hee will labour to bring them to make conscience where they should not. As wee see the manner of many is either to be profane in their mirth, or to allow no mirth at all, either too gawish and new-fangled in their attire, or to allow no ornament at all, and so in many things moe: Hee careth not, whether thou bee remisse, or superstitious, so

R thou

thou bee one. Gods children therefore must labour for a measure, and that must bee sought for in the world, which will guide them in the narrow way: Shewing in euery thing what is the vertue, and what is the vice; what is the meane, and what is the extreame on either hand.

In these extremities, if any man hath beene ouertaken by a little, and a little (as who hath not) let him imagine himselfe to bee sicke, either of a spirituall consumption, or a spirituall burning feauer: And let him from henceforth keep that diet which is prescribed vpon him in the Word, and carefully abstaine from such occasions hereafter: And by the grace of God hee shall recouer himselfe againe, though not by and by, but

but by little, like the man that hath beene very sicke, who first feeleth a stomacke to meate, and then hath some taste of his meate which before was vnsauoury vnto him: And then hee beginneth to fit vp in his Bed, then to rise out of his Bed, and then to walke in his Chamber: And after that abroad by a staffe, and by little and little (through the blessing of God) commeth to his full strength againe.

Neither let any willing mind bee discouraged by the hardnesse of his heart, which hee now feeleth wrought by the custome of Sathan: But let him plie meanes appointed by God, and hee shall see, that as the Water droppeth on the Flint vntill it bee worne hollow, So the Water of

Gods grace shall bee still dropping vpon thy hard heart, vntill thou bee recouered. And thus wee haue seene the custome of Sathan, and how it may bee broken.

Another note is this: That the wicked doe still extenuate, and lessen their sinnes, crying: *Yet a little, and it is but a little*: But the children of God doe say their sinnes are great, and cannot aggravate them enough. And this is their grieve, that they cannot lay out their sinnes enoughe: *Job* setteth blasphemie vpon the sinnes of his children, when they were banqueting together; and it might bee some idle words, or vnsauoury ieaſting might pasſe their lippeſ when they were ſet to bee merrie: But

Job giueth it no lesse name
then blaspheming of God.

Christians in their feastings
and meetings, powre out ri-
uers of idle words: And if a
man call them rebellion or
blasphemie: What? That is
too full mouth, wee must
seeke some finer wordes to co-
lour them withall: Like the
Theeues that will not say
they stole it, but they tooke
it.

If the Preacher shall la-
bour to lay out the vglisome-
nesse of sinne, hee is called a
rayler for his labour.

Paul called himselfe a blas-
phemer, a persecuter, and the
chiefe of sinners, though hee
were not so indeede, yet thus
hee laboureth to beate downe
himselfe, and to bee hum-
bled with true Repentance,

and hee had the Spirit of God.

Therefore they that will not bee launced, and haue sinne touched, it is a signe that they haue not the Spirit of God.

Col.3.5. The World calleth couetousnesse good husbandrie: But the Word calles it idolatrie, and the roote of all euill.

1.Pet.3.5. The World calleth pride cleanlinessse and handsomnesse, but the Word calles it fighting against God: The world calleth their painting of faces, the frisling of haire, the weareing of false haire, and other such disguised deformities, and vgly inuentiones, both seemely and comely ornaments: The Word calles them whoorish atyre.

The world calleth mallice
and hatred manhood: The word
calles it man-slaughter.

2.King.9.

1.Ioh.3.

The world calleth excessive
eating and drinking, and ryo-
ting, and idlenesse, and cham-
bering, good fellowship: The
Word calleth them the sinnes
of *Sodome* and *Gomorrah*: The
world saith that fornication is
but a tricke of youth, and a
common infirmitie: The Word
saith it is to make the mem-
bers of Christ, the members of
a harlot: The world calleth
that honest recreation, which
the Word saith, bringeth the
wrath of God vpon the chil-
dren of disobedience.

Ephes.5.6

The world saith they take
but their fees, when the Word
saith they play the Theeuves:
The world calleth that duety,
which the Word calleth rob-

R 4 berie.

bery. And so it is in many things moe. But as the Word speaketh of sinne, so doeth the godly speake of sinne, for they speake by the Spirit of God, which is not contrary to the word of God.

And thus wee see how very foule sinnes haue gotten a Liuery of their master the Deuill, and stollen the Cloake of vertue, doe iett it, and braue it vp and downe, like Fidlers and Players, vnder Noble mens Coates ; which (when their Coates are taken away, are but Rogues by Statute : and the other when their coloured cloakes are taken away, are most foule and vgly deuills by the word of God : yet no man must say so, but at his perill. For the Deuill when hee hath brought vp a Fashion, will fol-

low the fashion himselfe : And the fashion is among Hunters, that if any body doe call a Hound or a Spaniell by the name of a dogge, hee must be punished ; because the Hawke hath no taile but a traine, as if shee were some State ; and two be not a couple, but a cast, and a brafe, and I know not what : So, if a man come when the Deuill is at hunting, and call the wicked his dogges, by the name of Hell-hounds, as they are indeed, he must bee punished ; for they are neither dogges nor hell-hounds, but good-fellowes, and their hunting of vertue and godlinesse is good-fellowship : And here-upon a common Harlot is commonly called a good-fellow.

And still the Deuill followeth the fashion ; For amongst

men of Trade and Manuall occupations, they haue words of Art belonging to euery Toole and Instrument in their Shops; and if a man come into their Shops, and doe but touch any of them, or call them by other names then the occupation doth call them by, (as to call a Spade a Spade) is a forfeit called for by and by. So if a man come into the Deuills Ware-houſe, and doe but touch a Piece, except it bee to buy it; and doe but call his Tooles and Implements by other names then hee and the occupation doeth call them; as to call a Knaue a Knaue, you shall straightway haue one or other at you for a forfeit, which doe serue for nothing else, but to watch for such booties; and are as glad of them too, as

Sum-

Summers are of Sitations ; or as Quiristers in Cathedrall Churches, when they see a man come into the Quire with his Spurres on his heeles ; because then they hope to get something to increase their commons, by a Law of their owne, such as Christ was put to death by.

But that soule that lieth so wide open that hee cannot see his owne sinnes , but maketh great sinnes small , and calleth fowre sweet , and darkenesse light , as *Essay* speaketh : They shall one day feele the greatnessse of their sinnes to their cost and paine , for it is a true saying of Christ in the 5. of *Matther*. *Hee that breaketh the least of Gods Commandements , and teacheth men so to doe , shall bee the least in the*

Kingdome of Heauen; that is, hee shall haue no place at all there: for Christ speaketh of it, but according to that opinion which men had of it. Thus haue we spied the Deuills craft in minsing of sinne, now let vs learne hereby to make some vse of it.

The Magistrate may learne hereby to take heed, that hee yeeld not so much as a little to the wicked, because they watch at an inch for the least aduantage that can bee: Like the seruants of *Benhadad* King of *Aram*, when they were parling with *Achab* the King of *Israel* about their master: of whom it is said in the holy History, that they tooke diligent heed, if they could catch any thing of him: And when they heard *Achab* but call

their master his brother, they made haste, and said thy brother *Benhadad*: to shew how the Magistrate is watched: And if the wicked perceiue any coldnesse, or fearefulnesse, or negligence in him, or heare but a word of comfort from his mouth that makes for them, they worke vpon that, like the stremme against a banke, if there be but a little hole made through it.

Hereby the Minister also is taught to take heed how hee straineth his conscience against the trueth in any thing, though neuer so small, lest in time hee swallow downe Camels, as some doe Steeples, and make shipwracke of all like *Demas* and *Hermogenes*, with their fellow *Phygellus*, of whom *Paul* speaketh: And like *Diotrephes*,

ostrephes, against whom Saint John giueth euidence. It is the policy of the World to lay baites and snares for the Ministers of Christ: It must be therefore their wisedome to holde out the world at the swards point. For Courteousnesse is like *Aqua-fortis* vpon Steele: And if it take the Heart once, it will not leauue till it hath eaten out the Spirit of God there, and all goodnesse there.

And therefore the Apostle doeth well call it the roote of all euill, for so it is, for wherefoever it taketh roote, it rooteth out all goodnesse, causing to erre from the Faith, and pearceth the soule through with many sorrowes: so doeth shee reward her master for giuing her lodging, like the

Viper

Viper that eateth out her mothers belly, and so getteth his owne being with the destruction of another.

Herealso may Parents learne not to feede their childrens humors too much, nor to suffer them ouer long, as the manner of many is to doe, nor to iniure them to such Wantonnesse, Nicenesse, and Pride, as wee see in many: for they will grow to such things fast enough without teaching: and by little and little it may turne them to shame, and their parents to smart and grieve, as too woefull experience doeth dayly teach. As *Absolom* being suffered a little, first killed his brother *Amnon*: Then abused his Fathers Concubines: Then stole away the hearts of his Fathers Subjects.

Subiects, and at last rose vp in armes, and droue his father out of his owne Kingdome: and this came by little and little. And if the twigge bee suffered to grow crooked, it will bee crooked when it is come to bee a tree, and then it will sooner be broken then bowed.

To some Parents and Masters it is a pastime to see their Children and Seruants runne colting about the streetes with open mouth, like a kennell of hounds: But to the godly and wise, it is both a grieve and a shame; because they know that by little and a little, they may prooue impudent, and shamelesse, and theeuers, and harlots; for then doeth such seed take deepest rooting.

Hence may worldlings also take warning, and learne to come

come to the Word preached when they are called, lest if they listen but a little vnto the enchantments of worldly commodity, they fall quite away ; like the vnworthy guests in the Gospel, who trifled away the time so long with excuses, that at length they were quite excluded.

And in the hearing of the Word, take we heed how wee heare : for then by little and by little the deuill will robbe vs of all, or fill our heads, with so many toyes and by matters, that we shall be neuer the better, but the worse.

And lastly, here let all Christians learne, not to feed vpon vnkindnesses, lest by little and little it grow to a mortall hatred, and an vtter mislike one of another, without any likeli-

hood of sound reconciliation for euer. And this that teacheth some, may teach all to beware of the devills dangerous custome. But whosoeuer taketh warning, the Sluggard will take none: for hee cryeth still,
Let a little sleepe, a little slumber, and a little folding of the hands to sleepe: therefore now let him hearken unto his iudgement.

(***)



The



The Sluggards judgement.

The seventh Sermon.

11 Therefore thy pouerty com-
meth as one that trauelleth
by the way, and thy necessity
like an armed man.

Ere is now the Sluggards iudg-
ment, and the fruit of idlenesse
and negligence.

The wicked man (saith *David*) trauelleth of mischiefe, and bringeth foorth a lie. And the Sluggard (saith *Solomon*)

travelleth of idlenes, and bringeth foorth pouertie, and necessarie, two twinnes borne both at a burden, but such ill-fauoured ones, that euery one is out of loue with them so soone as they are borne: A poore, and a needy birth, without beauty, or comeliness, or shape, or strength, or any thing to liue vpon of his owne. And surely a fit birth for the Sluggard to begge withall. The Sluggard and the Sluggards birth, are faine to liue vpon other mens labours, and yet are still poore, and needie: Like *Pharaoks* seuen leane Kine, which devoured seuen fat Kine, and yet were leane: Now that was but a dreame, but this is a trueth. And no maruaile: For it is iust and requisite, that hee which will not sow in Summer, for feare

feare of a shoure, should beg
in Winter when shoures doe
fall. And hee which will not
worke when hee may, and is
able, must bee put from his
meate when he would eate.

*Therefore thy pouertie com-
meth, &c.* As if hee should
say, thou art the cause of thy
owne pouertie thy selfe, which
is more then the Sluggard
would willingly confess. For
by nature wee would bee rich,
and idle too : And when men
are most dissolute and care-
lesse, yet then they looke to
bee relieved as well as if they
neuer had beene the cause of
their owne pouertie : Like
prophane Reprobates, which
looke to come to Heauen as
well as any body, and yet
care not for the ordinary
meanes which God hath ap-

pointed to bring men thither by.

By this then wee may see what a hard matter it is for flesh and blood to see what is the true cause of Gods hand vpon men, especially when the fault is in our selues: for selfe loue is blind. And though we be plagued through our owne default, yet commonly wee thinke not so: but wee make that the cause which is not the cause: Some time most wickedly accusing the Lord of hard dealing against vs, who is most iust in all his wayes, and holy in all his workes: sometyme crying out vpon the hardnesse of the wea-ther, and vnseasonableness of the yeere: Sometimes condemning others for want of Chari-
tie, and Compassion, as is to be
seen

seen when any dearth, or scar-
citie commeth vpon vs : Some-
time with one thing, and some-
time with another : But as for
our selues wee can neuer intend
it, to search out the cause there :
But still put it off from our
selues, though indeede our
owne sinnes haue mooued the
Lord to deale in this and that
sort against vs. Wherein wee
shew our selues to bee the right
children of *Adam* and *Eue* : For
so plaid they when the Lord
came to examine them about
the eating of the forbidden
fruit : *Adam* laieth his fault up-
on his Wife, and his Wife
puts it off to the Serpent : But
neither of them would bee
knowne to bee in fault.

Gen.3.

So when any plague or cala-
mitie came vpon the Heathen,
they cryed out against the

S 4 Christians.

Christians, and said that they were the cause of it, which indeede was cleane contrary : For God plagued the Heathen, because they persecuted the Christians. By which wee may see what a heathenish tricke this is among Christians, to biame others for that which themselues are the causers of : Like *Ahab*, who said that *Elijah* troubled Israel, when it was himselfe that troubled Israel, as *Elijah* truely told him. Though *Ahab* bee dead, yet his pecuynish and peruerse opinion still liueth amongst vs, and the wicked keepe it fast, and pleade hard for it, as though it were *Ahab* legacie bequeathed vnto them, which no man may take from them. For when any bee fallen into decay, and proued bankrupts, as many are through their

their owne folly : As some by vnaduised suretiship : Some by play and gaming : Some by feaſting : Some by negligence : Some by couſening and other vngodly practiſes : Then they cry out vpon the Preachers, or againſt the Preaching of the Word, or againſt the Profefſors of the Gofpel, or againſt their creditours : Like Dogges which barke at the Moone, when it giueth them light, and neuer did hurt them, more then *Elijah* did hurt *Ahab*, when perhaps he told him of his faults, and bad him looke to his soule. And being thus bewitched and besotted, they ſleepe it out in all ſecurity, and brauery, ſhrowding themſelues vnder falſe pretences, and vaine allegatiōns : As *Jonah* did vnder the hatches, when both himſelfe

and the whole Ship were ready to perish with him.

And so doe wicked men lie still in their vnthriftinessse, and idlenesse, and vaine life, when they bee ready to sinke themselves, and many others with them.

Therefore the Lord doth here pull out the Sluggard, and set both his sinne, and the fruit thereof before his face, and telleth him plainly that himselfe is the cause of his owne pouertie, and miserie, and none but himselfe.

Againe, we are to note that God doeth not say simply [*poverty shall come upon thee*] but he saith, [*Thy poverty*] teaching vs thereby to distinguish of poverty, and the causes thereof: For somtimes good men are in poverty, aswell as bad: Christ

was

was poore in the world, but his pouerty was to make vs rich : Job was stricken with pouerty, and yet a good man, fearing God, and painefull to doe any good that he could to all men ; but his pouerty was sent him to make triall of his patience, and to set forth the riches of Gods Spirit in him, which else could not haue so well appeared.

Lazarus was poore, but his pouerty was to try the rich mans charity withall, and to make the hard-heartednesse of rich Gluttons to appeare.

And as the blind man in the Gospel was made blind, neither for his owne sinne, nor his parents sinne, but that the worke of God might bee made manifest in him : So some are made poore, neither through their owne fault, nor through their parents

parents fault, but that the worke of God might appeare in them, as it did in *Job*: And that in others either the worke of God, or else the worke of the deuill may be made manifest; while some shew compassion in relieuing the poore, and others shut vp all compassion from the poore. All men shall die, but not all of one disease. Many haue suffered, but not all for one cause: Some haue suffered as euill doers, and some for well doing: And true it is, that not the death, but the cause makes a Martyr. Therefore to make this point more plaine, wee will consider of two things.

First, *How many kinds of po-
uertry there be.*

Secondly, *What bee the true
causes of the same.*

Of

Of pouertie then wee will make two sorts , according to the parts of men consisting of body and soule, as by the same rule we had both the Sluggard Temporall , and the Sluggard Spirituall : So that there is the pouerty of the body , and the pouerty of the soule : Bodily pouerty , is bodily want , and that is when a man wanteth such necessaries as belong to this life, as health, and food, and apparell , and money, and lodg- ing , and houshold prouision, and sufficient to pay euery man his owne. And of this bodily pouerty there bee also two kinds : Some belonging to the godly, and some to the wicked, both good and bad haue often-times their part in these wants. So that good men , and honest men may bee poore , and yet good

good and honest still : For goodnesse and honesty goeth not by riches ; for oftentimes worldly riches are meanes to the wicked to make them worse and worse, hauing wealth to corrupt themselues and others, authority to doe violence , and health makes them lusty to doe mischiefe. Neither doe dishonesty and wickednesse alwayes goe by pouerty and want, though these things bee counted the onely euills of this life: Yet we see sometimes they are meanes to good men to make them better, as pouerty to bridle lust , basenesse to humble them , and incumbrances to drive them to God, and to teach them to succour others: By which we may see , that the pouerty of *Lazarus* is better then the riches of *Dives* : The sicknesse

sickenesse of a wiseman, with his wisedome, is better then the health of a foole with his folly. And what goods soeuer a man hath he cannot bee a good man so long as hee himselfe is euill : And if a man may bee tearmed a good man for hauing riches, then a foole may bee tearmed a wise man when hee hath on a wisemans gowne.

The Scriptures speake much in the commendation of godly poore men, and preferreth them before vngodly rich men, as there is cause : Ye see your calling (saith the Apostle to the *Corinthians*) How that not many wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish things of the world, to confound the wise : and God hath chosen the weake things

1. Cor. 1.
26. 27.

things of the world to confound the mighty things: and vile things of the world, and things which are despised, hath God chosen, &c. To shew of what persons for the most part Gods Church doth consist: Now what greater preferment then to bee chosen of God, and who are counted more foolish, and more weake, and more vile, and more despised in the world then the poore, especially whom God hath chosen, and set his marke vpon? Among other great matters which Christ sent to *John* to shew the power of Christ; this was one thing of speciall note, that the poore received the Gospel, which was as great a worke, and as much to bee rejoyned at, as that the halt did walke, or that the leapers were clenfed, or that

that the deafe did heare. The rich were most bound to receiue the Gospel, but the poore received it, and it was as much as if he had said , the poore are become rich , and the rich are poore , for the Gospel is true riches.

Solomon saith , *Better is the poore man that walketh in his vprightnesse, then a rich man that peruersteth his wayes* : To shew that a poore man may be an vpright man , and an vpright man may be a poore man , and yet is to bee preferred before the wicked rich man.

And in another place hee saith, *Better is a poore and a wise child, then an old and a foolish King, which will no more be admonished* : To shew that wisedome and lowlinesse doe not alwayes goe by yeres and riches, though

the riches of a King, and that some mens pouerty is more blessed, then some mens riches: And as the poore which are godly, are more blessed then the vngodly rich, so are they in more account with the Lord, and always more deare vnto him.

And therefore hath the Lord laid downe so many charges in his word concerning the poore, which are as so many Letters sent vnto the rich in their behalfe.

Remooue not the boundes of the fatherlesse (saith the Lord) for hee that is more mighty will surely defend them.

And againe, *Rob not the poore because they are poore, neither oppress the afflicted in iudgement for the Lord will &c.* To shew that the poore haue as good friends

Prou. 23.
10.

Prou. 22.
22.

to
For
pro-
cially
they
sho/d
A
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hath
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rich
is;
men
the
causd
poor
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ing

to stand by them, as the rich :
For the Lord himselfe doeth
promise to take their part, espe-
cially (as Saint Paul saith.) *If*
*they feare God, and be of the house-
hold of Faith.*

And not without speciaill
cause in his singular wise: one
hath his Maiestie so ordained,
that there shall alwayes bee
some poore mingled among the
rich in this life, and one reason
is; Thereby to try the rich
mens charity, as appeareth by
the Lords owne testimony, be-
cause there shall bee euer some
poore in the land, therefore I
command thee, saying: *Thou*
shalt open thy hand vnto thy bro-
ther, (that is, Thou shalt be li-
berall, and not c'ose-fisted vnto
thy brother) to thy needy, and
in thy poore in thy land: cal-
ing them our poore and our

Deut. 15.
11.

needy, &c. As if they were of our family and charge, to bee prouided for by vs.

Matt. 26. 11. And to this doth the Sonne of God, the Lord Iesus also giue witnesse: *The poore (saith hee) you shall alwayes haue with you, but mee you shall not haue,* (meaning in bodily presence) *and looke what you would doe for me, doe it for them:* To shew, that if the poore were wanting, the rich should not haue whereupon to exercise the workes of liberality, and Christian compassion.

Another reason why there are poore in the world aswell as rich, is, that by such a difference Gods bountifull liberality might appeare to the rich, as he would haue the liberality of the rich appeare to the poore. God could haue made all alike, if

if it pleased him : But hee ~~saw~~
this inequality to bee more for
his glory : Wherein appeareth
so many singular arguments of
his vnspeakable Wisedome,
and power, and mercie, and
goodnesse towards all men, and
all his creatures. For if all were
head , where were the comli-
nesse of the body ? And what
doth shew the height of the
mountaine but the valley that
lieth vnder it ? And if the rich
consider well of the worke of
God in this point, they shall
find great cause to loue the
poore, and not to disdaine
them.

Wee see how proud and insolent many are if they get vp a glorious Hoise ouer their heads, or a velvet coate vpon their backs, or a gold chaine about their necks: And as for

their poore neighbours, they count them but as pesants and flaues in respect of themselues. But alas poore soules, what is it that setteth out the brauery of t'cir building, but the poore cottage that standeth by it? And in what estimation wold their velvets and silkes be had, if some did not weare frize, and goe plainly apparelled? And againe, if none were unlearned, then who wold reverence the learned? Or what account wold there be of Arts and Sciences, if the knowledge of them were equally giuen to every one? And where doth Wisedome shine most in her glorious beautie, but in the middest of fooles? Therefore men shold leaue admiring of themselves, and despising of others which come short of them,

them, whether it bee in the riches of the body, or in the riches of the mind, and learne to praise the Wisedome and goodnessse of the giuer and disposer of them, and in all humblenesse of mind vse them to the g'ory of the giuer, and the benefit of their brethren. And further, how could the rich liue without the poore and baser sort of people, whom God hath made their seruants to supplie their wants? For as it is not meete the plough-man should weare the Crowne: So is it as vnfitt for the King to hold the plough.

And therefore as in the body naturall, God placed diuers members, and all differing one from another, that one might bee seruiceable to another: So in the body politicall hee hath

in no lesse wisedome made diuers degrees and estates of men, that one might be seruiceable and helpfull one vnto another.

And thus wee see that for diuers causes the Lord will haue the poore still amongst the rich, and that good men haue beene in pouertie as well as bad : And yet the Lord hath still supplied their wantes, and not suffered them to lacke what hee saw good for them, neither will hee, but will either giue them bread, or abate their hunger, or giue such a blessing with their little portion, that it shall goe as farre, and content them as well as if it were greater, and withall makes them rich in the Heauenly Graces of his Spirit, wherein many very great rich men of the World

World are both bare and barren.

As there be good poore men, so there bee also wicked poore men, which are become poore and miserable through their owne negligence, and slothfulnesse: such are they that *Solomon* speaketh vnto in my Text. And to such persons, pouertie is both a reproach of men, and a iudgement of God: For as it is no shame to suffer, but to suffer for euill doing: So it is no shame to bee poore, but to become poore through our owne negligence and wilfullnesse.

Of those that beare the burden of pouertie in that sort there bee some in the Church, and some in the Commonwealth: Of Church-men that bee in pouertie, some are of the Popish and Antichristian Church

Church, and some of the Christian Churches.

In the Popish Church there are a company of idle Monkes and Friars, and Hedge-priests, and Cloisterers, which professe willfull pouertie, making the World beleue that it is a step to happiness, and a degree of Christian perfection, and if that bee true, what neede the Sluggard care for such a iudgement? Nay then it is no iudgement at all, but a blessing and a happiness: And so by that reckoning the Sluggard were a blessed and a happy man, and the Sluggards life were the only happy life that could be devised in this World, but that cannot bee; for here wee see pouertie and necessitie set upon the Sluggard to punish him for his sloth: unnesse.

In

In our Christian Church we haue also scene some, both in the ministry and otherwise, who liued in good estate; and yet afterward, through their Couetousnesse and Ambition, haue fallen into great decay: For when they were not content with that which was convenient for them, but still would haue more: It hath hap- pened oftentimes to them as it did to the dogge, that hauing a piece of meat in his mouth, would snatch at the shadow of the meat in the water, and so when he thought to haue both hee lost both.

In the Scriptures there are diuers causes of pouerty set downe, and pouerty is made a punishment for diuers kinds of offenders, and is a whip for the backe of many fooles: It is

is a whip for the Sluggards backe, that in time will whip him to death if hee repent not, for *Solomon* saith, *The desire of the Sluggard slayeth him, for his hands refuse to worke.*

Pro. 21. 25. It is also a scourge for the wasting vnthrift, and prodigall spender, as may appeare in the example of the prodigall sonne, who hauing spent all, was driven to feed among the swine.

Luke 15. When it hath scourged the vnthrift, it will also serue to scourge the niggard, that knoweth not how to vse his goods, as appeareth by the parable of him that hid his talent, and therefore had all taken from him in the end, to shew that it is not the best way to thriue, for a man to liue to himselfe. And

Prou. 11. 24, 25. *Solomon* saith, *There is that scattereth and is more increased, but*

but hee that speakeith more then
is right, shall surely come to po-
uerty. The liberall person (saith
hee) shall haue plenty, and hee
that watereth shall haue raine.

When it hath punished the
niggard, and the miser, it shall
also punish the cruell man, and
the oppressour: For it is set
downe by *Solomon* as a defini-
tive sentence against him, in
this manner; *Hee that oppres-
seth the poore to enrich himselfe,
and to gine to the rich, shall sure-
ly come to pouerty.*

And the Prophet *Esay*, as one
in the same commission, confir-
meth the sentence, and goeth a
little further and saith, *woe bee
to thee that spoylest, and wast not
spoyled, for when thou shalt cease
spoiling of others, thou shalt bee
spoyled by others, and when
thou hast dealt wickedly against
others,*

*Proou. 22.
16.*

*Esay 33.
1,2.*

others, then others shall deale wickedly against thee. The trueth whereof is not hard to be seene in some that haue gotten vp by Prizes, and many that haue liued by Vsury, Brokerrage, Promooting, Bribing, Extorting, Coafening, and such like meanes.

As it punisheth the cruell oppresour, so will it also punish those which are rash and prophane in their affaires; As *Esa*u who (without any more a doe) when he was hungry, sold away his birth-right for a messe of pottage, and when it was gone, cryed to haue it againe, but could not get it. The sentence is recorded by *Solomon* thus; *The thoughts of the diligent doe surely bring abundance, but nbo'ever is hasty, commeth surely to pouerty.* Which is also

Heb. 13.
17.

Pro. 21.5.

so verified in many Sureties which haue in a vaine-glorious heate, passed their words, neither regarding for whom, nor for what, and afterward haue repented them too late: And surely this is a point not vnfit for Noble-men, and great Gentlemen to consider of, whom God hath blessed both with great liuings, and also beautified with a liberall and free heart, lest being (as many are) attended vpon and haunted by hungry Hors-leepes, and fawning Parasites, they impeach their estate and honour before they be aware.

As it punisheth the rash and headdy foole, so doeth it also helpe to plague Fornicators and Adulterous fooles: as may appeare by that woefull complaint of such as haue beene brought

brought into the fooles paradise by the alluring baytes of Harlots.

Pro. 5.8,9,
10.

And therefore *Solomon*, that great man of experience, adui-seth all that feare God, to keepe their way farre from the harlot, and not to come neere the doores of her house, and giueth this as a reason: Least (saith hee) thou giue thy honour vnto others, and thy yeeres vnto the cruell: And lest the strangers bee filled with thy strength, and thy labours bee found in the houses of strangers.

And last of a'l it is a piece of a punishment for the contemners of the Word, and thsoe that obstinately disobey the Lawes of the Almighty. For (saith *Moses*) *If thou wilt not obey the roycce of the Lord thy God,*

Deut. 31.
15.23.

God, to keepe to doe all his Com-
mandements, and his ordinances,
which I command thee this day,
The heauen shall bee brasse; and
the earth iron: The Lord shall
giue thee for the raine of thy land,
dust and asbes, vntill thou bee de-
stroyed.

So that pouertie and necessi-
tie, bee like a common gal-
lowes at the townes end, which
hang vp both theeues, and mur-
derers, and traytors, and witches,
and all that are brought to
bee executed.

Then it is not a part of hap-
piness, nor a degree of per-
fection, as Papists hold, but a
very sore iudgement of God.

Here is now the Sluggards
pouertie, and the Niggards
pouertie, and the Vnthriffts po-
uertie, and the Hastie-mans
pouertie, and the Whoremon-

gers pouertie, and the Cruell mans pouertie, and the Vngodly mans pouertie, and pouertie is a whip for them all.

By which wee are taught not to blame others (as many doe) if they bee fallen behind-hand, but let euery man examine himselfe in these points : And if thou canst cleere thy selfe of one, suspect thy selfe of another, and trie thy heart in all, vntill thou hast found out the cause, as thou wilt trie euery key of the bunch, vntill the locke bee opened.

And say to thy soule as David said to the Woman of Tekoah, who came to the King about Absalom, *Is not the hand of Ioaob in all this?* So, is not the hand of fowth, or negligence, or the hand of crueltie, or the hand of incontinencie, or of

of niggardlinesse, or of rashnes, or of vngodliness in this my pouertie ? And this may suffice for the pouertie of the body.

And now a little of spirituall pouertie. Whereof the Scriptures speake sometime in the better part, and sometime in the euill part : In the better part it is attributed to the children of God, to their great commendation, and as a speciall vertue and grace of God, and that is when they bee humble and lowly in their owne eyes, and thinke poorely and basely of themselves, in respect of others.

And this is that spirituall pouertie which our Sauour Christ speaketh of, and calleth it blessed pouertie, in *Matth.5.3.* when hee saith : *Blessed are*

the poore in spirit, for theirs is the Kingdome of Heauen : To shew that it is not onely a blessed, but a rich pouertie, because the Kingdome of Heauen doth follow it.

And this is a grace found as well in Kings and great rich men of this world sometimes, as in the poorer sort, when God doth sanctifie their hearts, and teach them to know themselves : such a one was *Abraham* a rich man, and *Job* a rich man, and *David* a King : Yet were they poore in spirit, and therefore blessed : The contrarie whereof is found in those that are wise in their owne conceit, and wedded to their owne wayes, whatsoeuer can bee said to the contrary, whether they bee rich or poore, of such *Solomon* saith, *There is*

more hope of a foole then of them.

Againe, to be poore in spirit, is sometime taken in the euill part, not as a vertue, but as a soule vice : not as a grace, but as a disgrace : and that is , when men abound in their owne spirits, and in their owne iudgements, and being altogether carnall and sensuall, are void of the Spirit of God, and barren in the graces of the same Spirit, abounding in pride, and barren in humility ; abounding in malice, and barren in loue ; abounding in ignorance, and barren in knowledge ; abounding in hypocrisie, but barren in sincerity, and so in the rest, and yet thinke not so.

A president of which pouerty wee haue in the Minister and People of *Laodicea*, to whom Christ speaketh in this sort :

Reu.3.17. Thou sayest thou art rich and increased with goods, and hast neede of nothing; and knowest not that thou art wretched, and miserable, and poore, and blind, and naked.

And indeed, the soule that is destitute of the heauenly graces of the holy Ghost, is a poore soule, although he iet it vp and downe in his Silkes and Veluets; yea, and in cloth of Gold too.

But the soule that hath them is rich indeed, though otherwise for want of worldly necessaries they be constrained to lie begging in the streetes.

Therefore the holy Ghost doubteth not to call them riches, saying, That God sent the Gospel of his Son amongst the Gentiles, that hee might shew to the age to come, the

exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus. To shew that the gifts of the holy Gl of sanctified to the children of God, are riches, and more then riches: for they are exceeding riches.

And in the same Epist' e, the Apostle saith, that he preached vnto the Gentiles, the unsearchable riches of Christ, to shew that whosoever hath Christ, is rich enough. Therefore is the Gospel of Christ compared to a Pearle of inestimable value, which could not be bought, except a rich man so'd all his substance to buy it; to shew how rich they are that haue that Pearle.

Many rich men want these riches. Therefore let no man say, Oh I am rich and well in-
M. ——————

Ephes. 3.8.

creased in worldly goods, therefore I am not guilty of the Sluggards sinne, for through thy slothfulnesse thy soule may bee poore enough in the riches of Gods Spirit, how rich soever thou bee in the things of this world. And if any man would haue these riches, hee must earnestly desire and long after them: For the Lord filleth the hungry with good things, but the rich, that is the full stomacke, hee sendeth empty away.

Luk. 1.53.

In the 2. of *Proverbes*, *Solomon* propoundeth two things, and sheweth what course must be taken of those that will obtaine them. The treasure, is the vnderstanding of the feare of God, and the knowledge of God: The way to get them is to receiue the Word, and to hide

hide it ; then hee must hearken with his eares , and incline his heart ; then to call and cry after them, as if they were going away, for feare they should not be entertained as they are worthy : And if they cannot bee had with calling and crying, then hee must fall to seeking, and searching, as if they sought for siluer, and searched for treasure. This being done , then shalt thou vnderstand, and find, &c. To shew that these things sent from God, must be earnestly shewed vnto , and will not marry, but with such as will vse them well, and account of them as speciall guests.

Vnto which hunger and longing must also bee ioyned diligence and painefullnesse : For *A slothfull hand* (saith the holy Ghost) *maketh poore*, but the

*hand of the diligent maketh rich :
So a slothfull eare to heare, and
a slothfull heart to beleue,
maketh poore to Heauenly
things, but the eare and the
heart of the diligent maketh
rich.*

Some say they haue beeene
diligent in hearing, &c. And
yet are poore, and that may well
bee: For it is not our diligence,
but the blessing of God that
maketh rich, which blessing is
not giuen alwayes at the first,
but is promised to those, that
in faith and patience, and by
earnest prayer are continuall su-
ters and seekers for the same,
like *Jacob*, who could not ob-
taine a blessing of the Angell,
without great striuing and
wrestling.

And sometime it is vtterly
denied, and not giuen at all to

some, because the Lord seeth in them a false heart and a wicked affection that set them a worke, and knoweth that if the wicked should haue those excellent Graces and Iewels, they would abuse them filthily and proudly, to the di. noour of the giuer, like swine which trample Pearles vnder their feet, and digge vp filth out of the dung hill: And to speake indifferently, what should the Lord doe reuealing his secrets and his counsells to them that meane not to follow them?

Of such kind of seekers, and gatherers of spirituall riches, is that speech of Saint James verified, which hee vseth against some that seeke for temporall riches: *Ye lust and haue not, ye enuy others, ye desire immoderately, and cannot obtaine, ye fight and*

James 4.2.

Verse 3.

warre, and get nothing, because yee aske not. Then to those that aske hee saith: Yee aske and receiue not, because yee aske amisse, that you might lay the same out upon your pleasures.

So in seeking for heauenly riches many lust, and haue not, and no body doth pittie their longing, because they are not with child trauailing, nor trauailing in paine to bee deliuered as the true Church doth.

Apoc. 12.
1,2.

Againe, they cnuie the gifts of other men, they desire immoderately, they would attaine to great matters, but they can not obtaine, they striue and keepe a stirre and get nothing, because they aske not.

And when they aske, they receiue not because they aske amisse, to spend their knowledge and their learning, and their

their vtterance in maintaining of contentions, and quarrells, and in defending of superstitions, and sinne, and in peruerting the straight way of the Lord; and all at their owne pleasure, but nothing to the glory of God, or to the good of Gods Church.

Now it is well, if our pouerty commeth not for want of diligence and painefullnesse, but then God may curse our vnsanctified affections, and his gifts that he gaue vs may bee giuen in his wrath, as *Saul* was to the *Israelite*s; and the wicked may perish with all their knowledge and excellent graces, for want of Gods grace, as the *Ierex* died with the meat in their mouthes, for want of Gods blessing: and this may likewise suffice for the matter

ter of Spirituall pouerty.

Now further (to encrease the payne) besides pouertie there commeth necessitie, to shew that the time will come, when the Sluggard shall bee glad of that which before hee despised and cast away, and shall not get it; like the rich g'utton, who while hee lived amongst his delicates, scorned to drinke water, yea perhaps vvine except it were the best, but being in hell, bee called for water, yea but for a droppe of water, and could not get it. Or as the prodigall child, who was at last glad of Pease-hulles amongst the swine, when in his fulnesse hee scorned bread.

And so is it in spirituall necessitie, the time will come when many will bee glad to heare the meanest of those Sermons,

mons, and Instructions, and Bookes which now they neglect, and loathe, and censure at their pleasure, and will thinke themselues happie too, if they may haue but a droppe of that water to drinke, which now they powre downe the streetes and chanelles, for God must needes bee reuenged of such horrible contempts.

Now for the manner of this judgement, it is very fearefull, for it is said in my text, first, that it shall come vpon him as one that trauelleth by the way, which meeteth with a thiefe on a suddaine, before hee looked for his comming.

As it hath fallen out with many dealers and occupiers in the world, who for want of diligence, and carefull circumspection, haue gone on still, as if

if they were on a iourney , and suddenly haue beene ouertaken with pouertie , and set vpon by necessitie before they haue beene aware ; and whereas they were taken before , to bee in ver-ry good case , it hath beeene found , that when euery man hath taken his share , they haue beene left very poore and na-
ked. And so shall Gods grace waſte in vs too , one after ano-
ther, if we ſuffer them to die in vs for want of renewing , and continuall repairing : And at laſt when wee thinke to haue moſt vſe of them, our Faith will be gone , and turned into infide-
lity ; our Repentance ſhall bee turned into impenitency and hardneſſe of heart ; our Zeale will be blaſted , and our Loue wee ſhall finde abated , and alſo rooted vp , as if all the hogges
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in the Towne had beeene in our garden. And then wee shall stand and doe nothing but weepe for them, as *Rachel* wept for her children, and shall not bee comforted because they are not, nor cannot bee had ; or else we shall hardly know them, or take them againe ; Nay , they will hardly know vs , or take vs againe, we shall bee so altered ; as if wee had runne away from our masters, and lien long a-broad in ditches , or as though wee had beeene newly taken out of our stinking graues.

And lastly, as this execution shall bee suddenly serued vpon the Sluggard , so shall it bee mightily assisted with necessity , which shall come against him as an armed man ; so that no resistance can be made. And if the Sluggard then make any,

it will not serue his turne, for he shall be so ouer-matched, that hee shall not be able to recouer himselfe, till a new supply of strength and grace come from God. And this point may serue notably to ouerthrow the folly of Papists, and secure Gospel-lers, which thinke to command God, and to repent when they list, or beleue, or heare, or worke when they list. No, no, well mayest thou striue, but it shall bee against an armed man, and thy selfe naked: Yea, thou must then yeeld and confesse thy folly in spite of thy teeth.

The Sluggards are of kinred to *Issachar*, who seeing ease to bee good and the land pleasant, because secure and carelesse; and like a strong asse couching downe betweene diuers burdens: To shew that the Sluggards

Sluggards are like asses, which haue some strength indeede, but all their strength is in couching downe, but not in rising vp: When hee goeth to sleepe, and betakes himselfe to idlenesse, and slothfulnesse, hee shall find himselfe strong enoughe, but when hee thinketh to rise vp to worke, and to make resistance against pouertie and necessitie, the Lords sergeants, sent to arrest him; hee shall then finde himselfe weake enoughe, and too weake. For as the drunkard drinketh till hee hath drunke all the money out of his purse, and all the wit out of his head, and all goodnesse out of his heart, that there is no difference betweene him and the beast, except it bee in this: That the beast can goe and keepe his way, which the drun-

kard cannot doe : So the Sluggard sleepeth in all securitie, and neglecteth all his busines, and puts off all care , for doing of all his duties, vntill he hath slept all thrift out of his shop, and all his friends out of his companie, and all Gods graces out of his heart , and all comfort out of his soule , and all strength out of his body , and all conscience out of his dealing , till his stocke bee spent, and his occupying decayed, and his customers gone , and Gods Spirit gone , and all bee gone : And till nothing bee left but feare, and shame , with pouertie , and penurie , and a bare head , and feeble shoulders to beare off the blowes. And in a word , till there bee no difference betweene him and the asse, except it bee in this : That

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the asse can rise againe when he
is downe, which the Sluggard
cannot doe : *For his pouertie is
come like one that trauelleth by
the way, and his necessitie is set
upon him like an armed man.*

And thus haue you heard the
Sluggard Rowse. If it hath row-
sef any of vs, let vs thanke
God for it : If it hath not, let
vs pray that it may ; and when
wee are gone, let vs take heede
wee fall not asleepe againe,
least a worse thing hap-
pen vnto vs.

(***)

F I N I S.

Soli Deo gloria.